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JOURNAL

OF

THE ASIATIC SOCIETY.

No. 78.—June, 1838.

- 1.—*Second Report on the Examination and Restoration of the Mackenzie Manuscripts. By the Reverend WILLIAM TAYLOR.*

[Concluded from page 414.]

Manuscript Book, No. 5, Countermark 759.

- Section 1.—*Account of the Zemindar of Emakalapuram, in the Dingidul district, of the Coimbatore province.*

(Stated to be copied from an original palm-leaf account.)

During the rule of the rayer in Cal. yug. 4520 Sal. Sac. 1341, my ancestors were of the *Cámaravar* tribe ; and CAMULACA NAYAKER lived at *Devanampatnam*, near *Cuddalore*, being head-man of the district. At that time the rayer had an unmanageable horse, which no one could govern till the aforesaid CAMULACA, going to the capital, taught the keepers how to control the animal ; and, himself mounting the horse rode out with it for three days together, in the most unfrequented places and brought it back before the rayer on the fourth day, perfectly quiet. The rayer was so well pleased, that he gave the head-man the title of the horse, adding other titles, and distinctive banners ; and relinquished the district at *Cuddalore* to him in free gift, therewith dismissing him. At the time when VISVANATHA NAYAKER was sent to take possession of the *Pandiya* kingdom, the aforesaid CAMULACA was ordered to accompany him, and afford aid. The household god of CAMULACA became an image at *Emakalapuram*, where he settled. He received orders from VISVANATHA NAYAKER to furnish a quota of troops, towards the charge and defence of the fort of *Madura*. Some disagreement occurring between KULASE'GARA and VISVANATHA, the latter ordered the *Emakalapuram* chief to go against the former, which he did ; and after much fighting the former laid an ambush, so that CAMULACA NAYAKER was shot, as he was advancing with his peo-

ple. VISVANATHA had the funeral rites performed. His son was ANANTAPA NAYAK; who, in consideration of the manner of his father's death, received additional distinctions, and some villages in free grant, from VISVANATHA NAYAKER. At the time when the seventy-two chiefs each had a bastion of the *Madura* fort confided to him, this chief was appointed to the seventh bastion. He died after a chieftainship of thirty years. CAMULACA NAYAKER, his son, succeeded and ruled thirty-five years; he fulfilled his appointed duties, but without any thing special occurring. His son was LAQUMAYA NAYAKER, and, as in the last case, died after a rule of seventeen years. ANANTAPA NAYAKER, his son, governed seventy-five years and died. CAMULACA NAYAKER, his son died after a rule of twenty-seven years.

His son LAGUMAYA NAYAKER,..... 33 years.

7. ANANTAPA NAYAKER, 25 „

8. CAMULACA NAYAKER, 65 „

9. LAQUMAYA NAYAKER, ... 30 „

Thus far there was a regular descent from father to son, ruling their own lands, without paying tax or tribute. ANANTAPA, the son of LAQUMAYA, ruled at the time when the *Mysore* ruler at *Seringapatam* conquered the *Dindigul* province; when a tribute was imposed of one hundred *huns*. ANANTAPA ruled twenty years. His son CAMULACA NAYAKER, in the time of HYDER SAHIB, had an additional tax of fifty imposed; paying annually one hundred and fifty *huns*; and ruled twenty-one years. His son was ANANTAPA NAYAK. In the time of MEER SAHIB, his Amil, named SYED SAHIB, doubled the tribute; making it in all 300 *huns*; I myself LAQUMAYA NAYAKER, who am his son, for some years had the lands without tribute. Subsequent to the rule of the Honorable Company over the *Dindigul* province Mr. Commissioner McLEOD fixed my tribute at four hundred and fifty *huns*. It was afterwards raised to one thousand six hundred and twenty *huns*, which was paid during eight years. Afterwards, in consequence of not paying the tribute, the Honorable Company assumed the district and my petition is that the Honorable Company will shew me favor and protect me.

Section 2.—Account of the zemindars of Dottiya fort.

(Copied from a palm-leaf account.)

At the time when the padshah came against the rayer, before the capital was taken, the rayer sent red garments out; with the message, that so many as were willing to leave their families should put on those garments, and prepare for war. My ancestor MACALA NAYAKER of the *Penjaivalla* tribe, with his people, assembled and, after defeating

the invaders, came to the rayer's presence. The rayer, being greatly pleased, honored him with various insignia of favor; and directed my ancestors to build a fort 30 miles due west of *Madura*: in consequence of which a mud fort named *Dottiya-cóttai* was formed. Two of the tribe were BOMMANA NAYAKER the elder, and BETTALU NAYAKER; the eldest governed for twelve years. The second in succession BETTALU NAYAKER cleared away some waste lands. But as he was very young, and the country was that of the *Kallar* caste, he did not find himself at ease there. At that time VIRA SEGARA CHOLAN having invaded the country of CHANDRA SEGARA PANDIYAN, the latter, being unable to resist, went to the rayer; who sent with him NAGAMA NAYAKER to reinstate him in his possessions. BETTALU NAYAKER accompanied the pandiyan to the rayer; expecting, if the pandiyan were restored, that his own district would be secured to himself. But in consequence of CHANDRA SEGARA having only five illegitimate sons, he made over his kingdom to VISVANATHA NAYAKER; and BETTALU NAYAKER derived no benefit from waiting on CHANDRA SEGARA. At a later period, when VISVANATHA NAYAKER, in conjunction with ARIYA NATHA MUTHALIAR, had fixed appointments to bastions of the fort, in reply to a petition my ancestors were confirmed in the possession of the *Dottiya* fort and lands. Subsequently, when the king went to fight against *Kayattattur* fort, BETTALU NAYAKER was appointed to guard the royal tent; for his service on which occasion, he received some acknowledgments. A tribute was fixed of one hundred *chacrams*. He ruled thirty-five years. His sons were, BOMMALU NAYAKER, the eldest, CHINDUMA NAYAKER the younger. BOMMALU was the third in succession, and ruled twenty-two years. The fourth in succession was BETTALU NAYAKER, who ruled thirty-eight years. His tribute was 153 *chacrams*; 5th, BOMMALU NAYAKER ruled 20 years, paid 150 *chacrams*; 6th, BETTALU NAYAKER, 27 years, paid 150 *chacrams*; 7th, MACALA NAYAKER, 26 years, paid 200 *chacrams*; 8th, CHINDUMA NAYAKER, 27 years, paid 200 *chacrams*; 9th, BETTALU NAYAKER. In his time RAMAPAIYAN general of FIRUMALA NAYAKER, being about to proceed against the *Sethupathi*, called for the said BETTALU NAYAKER, and gave him orders to construct, with his people, a bridge at the straits of *Pamban*; which bridge was built with great labour, so that the entire army passed over to the island of *Ramésvaram*, and, the *Sethupathi* being conquered, BETTALU NAYAKER received honorable notice for the great trouble which had fallen to his share. He ruled 50 years.

The 10th, BOMMALU NAYAKER, younger brother of the preceding, ruled thirty years, paying 300 *chacrams* as tribute. His son MACALA NAYAKER, was called on to attend CHOKA NATHA NAYAKER in the war against VIJAYA RAGHAVA of *Tanjore*; and received a front wound in that war. He ruled 25 years, paying 300 *chacrams*. The 12th in succession was BETTALU NAYAKER, who ruled 24 years, paying 300 *chacrams*; 13th, BOMMALU NAYAKER ruled 27 years, paid 500 *chacrams*; 14th, BETTALU NAYAKER ruled 13 years, paid 500 *chacrams*.

This tribute was paid to MEER sahib.

15th, BETTALU NAYAKER 5

16th, BOMMALU NAYAKER was his younger brother. In the time of SYED sahib he paid 700 *chacrams*. In the time of Commissioner McLEOD an additional hundred was imposed; in all 800 *chacrams*. In the time of Mr. WYNCH the same. In the time of Mr. HURDIS the same. After the measurement by survey the tribute was raised to one thousand two hundred and fifty-six *chacrams*. The country in consequence becoming ruined he sold his personal effects, the proceeds of which were paid into the court of the collector, Mr. GEORGE PARISH. He ruled 40 years. The 17th in succession, is myself CHINNALA NAYAKER, and paying my tribute into the treasury of the collector Mr. ROUS PETER, I continue to obey the orders of the Honorable Company.

Section 3.—Account of the zemindars of Tavasimadu, in the Dindigul district.

(Copied from a palm-leaf manuscript.)

Before our ancestors came to the possession of this *Palliyam* (feudal estate) they were resident in the province of *Gooty*. In consequence of the Muhammadans demanding our women, we abandoned jewels and other property, and came to the *Pandiya* country in the south. Being impeded by a deep and rapid river, we applied to our gods, when a *punga** tree was caused to incline over the river, so as to enable us by its means to cross over to the southern side. Being followed by the Muhammadans to whom we had refused to give wives, the tree, before they came up, recovered its usual position, so that being unable to cross the river, they returned. The whole of the emigrating body proceeded till they came to a small hill, to the north-west of *Madura*; at the foot of which they took up their encampment. CHOTALA NAYAK the head-man, placed a light (in token of divine homage) and continued day and night in severe penance; directed to his tutelary god. The latter visibly appeared, and directed him, as the reward of his penance,

* *Caja galedupa*, RUMPHIUS. *Dalbergia arborea*, WILLD. *Kurrunja*, *Sans.* AINSLIE.—*Mat. Med. Ind.*

to clear the country around ; to take it in possession, and to build a town on the spot, where he had performed penance, to be called in commemoration of that penance, *Tavasu-medu* (or the hill of penance). Subsequently during the disagreement between NÁGAMA NAYAKER and CHANDRA SEGARA PANDIYAN, the former, while proceeding by way of *Dindigul* towards *Pyney* to visit the shrine at the latter place, was taken ill ; in consequence of which it occurred to him, that if he called the aforesaid penitential head-man, this person would be able to cure the disease. Being sent for, he came ; and, putting *Viputhi* (or sacred ashes) upon the patient, cured him. In consequence NÁGAMA NAYAKER gave him permission to clear away land, build a town, and call the place *Tavasu-madu*, therewith dismissing him. At a subsequent period when VISVANATHA NAYAKER and ARIYA NATHA MUTHALIAR went to fight against *Kayattattur*, they called CHOTALA NAYAK and he was appointed to guard the viceroy's tent. CHOTALA NAYAK fell in the battle. The second chief, son of the former, was named RAGHU RAMA CHOTALA NAYAK. He ruled 42 years. The third son of the last, and bearing the same name, had charge of one of the bastions of the fort of *Madura*, and ruled 49 years ; 4th, of the same name ruled 50 years ; 5th, same name, 2 years ; 6th, PONA SÁMI CHOTALA NAYAK, 10 years ; 7th, RAGHU RAMA CHOTALA NAYAK son of the last, was called upon to accompany RAMA PAIYAN in the war against the *Sethupathi*, during the time of TIRUMALA NAYAKER of *Madura* ; and on the return from that expedition, was dismissed with presents. He ruled 42 years. 8th, CHOTALA NAYAKER ruled 40 years ; 9th, RAGHU RAMA CHOTALA NAYAKA was called upon to guard the tent, and to accompany the expedition against *Tanjore* ; from which returning victorious he was dismissed with presents ; while obeying orders from *Madura* he ruled 45 years ; 10th, CHOTALA NAYAKER, 33 years ; 11th, RAGHU RAMA CHOTALA NAYAKER 30 years ; 12th, same name, 19 years.

The whole of the preceding twelve were sons in direct succession. With the mention of the name and rule of the twelfth, the writing abruptly concludes.

Section 4.—Account of the zemindars of PATTIYA PA NAYAKER, of Dindigul district.

Our ancestors were of the *Penchai* district. In Sal. Sac. 1357, Cal. yug. 4536. WALI sahib, the officer of the *Delhi* padshah, invaded the rayer's capital. VALLALA MAKI NAYAKER was summoned ; and going against the invaders, returned victorious ; on which account, the rayer being pleased with his services, gave various honorary distinctions and villages in the south. He fought with the *Vedars* and

Kallars of those districts ; and put them to the edge of the sword. He ruled there 33 years. His son was named LAKAMAN NAYAKER, who ruled 42 years. VELLALA MAKI NAYAKER, 15 years. This same person went to *Madura*, and had an interview with CHANDRA SEGARA PANDIYAN, when his tribute was settled at one hundred *chacrams*. It is then again added that he ruled 19 years, but his son is most probably intended. His son was CÁMA NAYAKEN. His son was YETTAMA NAYAKEN, who ruled 23 years. His son was PALLIYAPA NAYAKEN who paid 100 *chacrams*, and ruled 41 years. This chief built a mud fort, also a *Vaishnava* fane, and a porch to GANESA. His son was CANACULA NAYAKER, who built an aqueduct for the better irrigation of the lands of several villages, and ruled 38 years. His son was COTTAMA NAYAKER, who at the time when VISVANATHA NAYAKER, the son of COTTAMA NAGAMA NAYAKER, came to the government of *Madura*, went thither and had an interview with that viceroy ; at which interview the yearly revenue was settled at 200 *chacrams*, and COTTAMA NAYAKER returning to *Allipuram* ruled 38 years. His son was PALLIYAPA NAYAKER. His neighbours, AMMIYAPA NAYAKER, and VALI KONDAMA NAYAKER, wrested from him two villages ; the former took *Vechandiyúr*, the other took *Chettiyampatti*, with its reservoirs of water. PALLIYAPA NAYAKER paid 200 *chacrams* as tribute, and ruled 41 years. His son was CHACALA NAYAKER. A famine arose, in consequence of which the whole tribe took refuge with the *Virupacshi Poligar*. He had before wrested from them some villages, and they pledged to him *Allinagaram* for sixty *calams* of millet, which they were subsequently disposed to repay, requesting that place to be restored to them ; which request was refused ; CHACALA NAYAKER ruled 21 years. His son was ANAVARA NAYAKER, who paid his tribute of 200 *chacrams*, and ruled 27 years. His son was BODI NAYAKER, who made several improvements for the better irrigation of the villages of his district. In the time of VENCATA rayer he went to an interview with that chief at *Dindigul* ; and he was there required to pay 300 *chacrams* as tribute ; he ruled 45 years. His son was BOMMALU NAYAKER, who paid the same tribute to the same place, and ruled 41 years. His son was CANCHI VARADA NAYAKER, who paid his tribute, and ruled 41 years. His son was CHACALA NAYAKER. MEER sahib then ruled at *Dindigul*, and raised the tribute to 700 *chacrams*. When SYED sahib ruled, he raised the tribute to one thousand *chacrams*. CHACALA NAYAKER ruled 39 years. His son PALLIYAPA NAYAKER succeeded, paid the same extent of tribute, and ruled 25 years. The *Dindigul* province having come under the govern-

ment of the Honorable Company, the aforesaid tribute of 1000 *chacrams* was paid during the collectorships of Messrs. McLEOD, RANKIN, and WYNCH. In the time of Mr. HURDIS the same. "In the *Nala* year I paid 700, and being unable to pay the other 300 my district was assumed; and Mr. HURDIS protected me, by giving me an allowance of sixty rupees monthly." The lands were surveyed by measurement; and it would appear as if a committee investigated the subject in the time of Mr. PARISH, adjusting the tribute at the rate of 561 *chacrams*. The account is written by the grandson of the beforementioned PALLIYAPA NAYAKER, bearing the same name. He dates his accession in Fusly 1221; with the mention of which date the writing concludes.

Section 5.—Account of the zemindars of Succampatti, in the Dindigul province.

(Copied from a palm-leaf manuscript.)

The same origin from the north, the founder of the race served with VISVANATHA NAYAK against the Muhammadans, and was sent down to the *Pándiyan* country. One of the chiefs fell in the struggle against an illegitimate son of the *Pandiyan*. On this war there are some things in the document worth consulting. The war against the *Sethupathi*, and against *Tanjore* are also noticed. For the rest the minute details much resemble the preceding.

Section 6.—Account of the zemindar of Ammaiya Nayak palliyam, in Dindigul district.

This account is copied, it is stated, from records written on copper, and carefully preserved by the family. It indicates a like origin with the other preceding chiefs from the north, and has much minuteness of detail concerning the different chiefs, and some notice of the discovery of an image, and founding of a fane, whence the chief derived his title. For the rest the account does not contain the mention of new or commanding events.

Section 7.—Account of the race of COPAIYA NAYAK, zemindar in the Dindigul district.

The origin from the north; they were sent to the south to assist in collecting the rayer's tribute, they were established in the town named after COPAIYA NAYAK, by VISVANATHA NAYAKER, and had charge of one of the bastions of the *Madura* fort. Like the preceding they came under the *Mysore* government, after the *Mysore* conquest of *Dindigul* province. There is however nothing special added to the details of leading events before given.

Section 8.—Account of the race of CULAPA NAYAK, zemindar of Nila-cottai in the Dindigul district.

The account commences with the summons of the rayer, given by sending round red garments, to raise troops to resist the Muhammadans. The repulse of the first hostile manifestations of the Muhammadans induced the rayer to present the founder of this race with various honors and to send him down to the south. He represented that the country was so wild, and unsettled, that he wished to have it for ten years free of tribute. The assumption of the *Pandiya* kingdom, the war against *Kayattatur*, where the five illegitimate sons of the Pandiyan were conquered, appear as before. The 13th chief, CULAPA NÁGAMA NAYAKER, was an author; and composed the moral work entitled *Viravidudúthu*, (said to have been printed by a native at Madras.) Conquest of *Dindigul* province by HYDER ALI mentioned. Nothing else very particular; except the assumption of the *Palliyam*.

Section 9.—Account of CARUPA TAMBIRAN, zemindar of Cottai Kádu ó-duccam, in the Dindigul province.

This *palliyam* (or feudal estate), had its origin at a somewhat later date than the preceding ones; and was founded by a *Tambiran*, or one of the class of ascetics. The account is very destitute of incident. It is illustrative of opinions, and manners.

Section 10.—Account of the race of BODI NAYAK, of the Dindigul province.

The account commences with the destruction of *Vijayanagara*, by the Muhammadans, when the ancestors of this race fled towards the south. The first of the race purchased his estate from an ascetic, who had before held it by a grant from one of the earlier *Pándiya* kings. In the reference made to the former possessor there would appear to be some illustration of the hog-hunting, which figures in the *Madura St'hala puránam*, as attended with important consequences. Nothing very special appears in the subsequent history of the various chiefs, or possessors of the estate.

A petition to the Honorable Company to repair a certain *annicut* (or water-course) follows, of no permanent consequence.

There is a copy of an inscription commemorating a grant of land from one CONDAMA NAYAK to a Brahman. Also copy of another inscription commemorating a gift of land by APPAIYA NAYAKER, a poligar, to a female slave of a *Vaishnava* fane. These three last documents are not reckoned in the list of contents of the book; and seem to have been pasted in after the book had been bound up.

so much pains in going so far ; that underneath a tree, pointed out, there was a form of the same god, which could be there worshipped. A fane was built there ; which a trader afterwards enriched by a considerable donation, and it was enlarged and ornamented.

Section 15.—Account of the different funes in the Uttamam-pálliyapet district.

It was anciently a teak forest, visited by the five *Pándavas*, and by them considered to be an excellent country ; whence the term *Uttamam* signifying “ excellence.” There follows some other matter, concerning *Nila-Candesvara* fane, so evidently fabulous as not to merit much attention.

Copy of an inscription on the fane of Callatésvarer in Uttama-palliyam.

It is dated in the reign of MANGAMÁL of *Madura* in the *Calí yuga* year 4794, and in Sal. Sac. 1415. (In the latter date there is an error, the figure of 4 must on the inscription itself be 6 ; as appears both by the known period of MANGAMÁL’s rule, and the date of the *Calí yuga* era which is correct ; we must by consequence read Sal. Sac. 1615.) It commemorates a gift of land, to the fane ; and is of no importance, as belonging to so recent a period.

Copy of an inscription on copperplate in the same fane.

Dated Sal. Sac. 1655 in the time of BANGARA TIRUMALA NAYAKER. It commemorates a gift of two pieces of land, to the said fane, in perpetuity ; and those who pervert the gift, from the fane, are threatened with the severest visitation for the crime.

The St’hala purana of Pulavinesvarer svámi.

The legend is very brief ; among other things it appears that, the images having been destroyed, the god appeared in a vision to a ruler, and said that next day an ark would float down the stream, in which would be found a female image, which must be consecrated, and placed in the shrine. The box came down the river, having a female image, with some citrons and other fruits ; and the consecration took place. The names of *Vira Pándiyan*, and of *Vicrama Pándiyan*, appear in the legend, but both names may be merely titular. No mention of any date occurs.

Memorandum of a gift of an *agraháram* (or Brahman almshouse) made by one named NARASAPAIYER. The place was called *Narasapa bhupála Samudram*. The recorded documents perished by fire.

Legend of the Surab'hi river.

In consequence of the penance of an ascetic, SIVA came to the wilderness, where the said ascetic resided; who, asking that a river might be caused to flow through that wilderness, SIVA directed *Surab'hi* (or *Cāmadhenu*), the cow of the gods, to be metamorphosed into this river; which accordingly took place. Certain marvels occur there; and the beating of drums, and sound of other musical instruments, are heard there at midnight. As the river flows from a rock, so any thing which falls into it becomes petrified.

Legend of the village called Camban.

A man selling bracelets passed by an ant-hillock at this place, where a female stood, who asked him to affix a pair of bracelets; while doing so, two other arms appeared, on which two other bracelets were placed; and she directed him to go, and get paid by PARÁCRAMA PÁNDIYAN; who not only complied, but built a shrine over the spot, where the goddess had appeared. In later days a poligar built a town near the place; and, at a still later period, KOTHAI VERMA raja built a town, and a fort, in the neighbourhood.

Legend of a place, where a fair, or general market of commodities, used to be held, but long since disused. It is to the south of the last mentioned town called *Cambam*, and south of the river *Surab'hi*. The legend amounts to little, or nothing; but the situation, on the borders of the ancient *Pandiya*, and *Chera*, countries, throws a feeble gleam of light on the extensive commerce which anciently took place between those countries; encouraged by the intercourse of European traders with the western coast.

Legend of Pashu-mali, or the Cow-mountain.

A cow-herd, not finding food for his cattle, drove them to the foot of this hill, and then ascending it, chose a cool station for rest: one cow strayed a long way from the herd, and at a forest-pool met a hungry tiger. The cow pleaded, that it wanted to go and suckle its calf, and, after the security of an oath that it would return, the tiger permitted it to go. The cow went for its calf, and met a snake by the way, to whom it told the tale; it then brought its calf, and the snake to the tiger, but the tiger, struck with such a display of veracity, refused the meal. The cow remonstrated, in vain. At length SIVA came, disguised as a Brahman, when the cow ran at him; but, evading, he disappeared; and returning with PARVATI, and the thirty-three crores of celestials, he gave beatitude to the cow, to its calf, and to the snake. The mountain acquired the name of *Pashu-mali*. (This inane legend is

either purely such, tasking credulity to the utmost ; or else it is a fable, couching some other circumstances under the veil of symbols, but if so there is no clue to the precise meaning.)

Copy of an Inscription on the fane of Kúdál Alagiya Perumál, in the Dindigul district.

Dated in S. S. 1591, *Collam* era 844 ; gift of land, by one named KULASEGARA PERUMAL ; with a strict injunction, that the gift be not perverted to any other use, than the service of the said fane.

End of Book, No. 5, C. M. 759.

General Remark. It was not my intention to take up the accounts of southern poligars, or local legends, at so early a period, but this book was found to be in so pitiable a plight, from the paleness of ink, and destruction effected by insects, that I gave it to a copyist, quite uncertain whether he could effect its restoration. This has however been accomplished ; the sense being generally preserved ; though with occasional breaks, of no great consequence.

The accounts of the southern poligars (of which the present may be accepted as a specimen, out of many more) are useful ; chiefly in giving a great variety of details, as to the subversion of the old *Pándiyan* dynasty, by the power of the rayer of *Vijayanagaram*, and the subsequent events of the northern rule at *Madura*.

The local legends, herein contained, exhibit a state of society such as we should not imagine, without such testimonials. The precise national character, at any given period, can however only be certainly known by such documents.

Manuscript Book, No. 21. Countermark 775.

Abridged account of the Vedas, Sastras, Puranas, various temples, and books of general literature.

1. The four *Vedas* and connected books. The *Mimansa*, and later *Védánta* books.

2. The *Upanishadas*, 32 in number ; summary explanations of their contents, including the designation of the four leading divisions of castes among the Hindus.

3. Law treatises on the *Manu-níti* books of eighteen authors enumerated, some of them of great antiquity.

4. The eighteen *Puranas*, the names specified ; distinguished into *Saiva*, and *Vaishnava* kinds.

A concise indication of the general nature of their contents.

5. The eighteen *Upa-puranas*, the names of them are given. The general nature of the contents is specified.

6. The *Bárátham*, the *Rámáyanam*, and some other books, contents explained; the matter of some of them is censured, as tending to bewilder mens' minds, and sink them into gross sensuality.

Notice of some books connected with the life of CRISHNA; the adventures of NALA, and other books, of the kind of poetical, or extravagant, romance.

7. The *Nátaga* works, or dramas.

8. The *Jambu* class of books, or abstracts of ancient and extensive compositions; the said epitomes having been made by CÁLI-DASA, and other poets or learned men; and being adapted to aid as a guide to an outline acquaintance with the originals.

9. The *Bána* class of books.

These are explained to be erotic treatises, teaching the art of fascinating the eye; according to the common fable of arrows.

10. *Upa-júnna*, books of adventures; these describe the great sufferings of certain personages, and the happiness which followed. They refer to HARISCHANDRA; NALA; CUSALA, son of RAMA; and SITA, wife of RAMA.

11. The *Nigandas*; seven are mentioned. They are of the dictionary kind, containing works with synonymes or explanations.

12. The *Rámáyanas*, or various *Tamil* versions of this poem; four are mentioned.

13. The *Báráthams*, or versions of the *Mahábhárata*; various other tales, fables, and the like kind of works.

14. Books peculiar to the *Vaishnava* system; a considerable list of these is given, thirty-eight in number; several of them have the word *mystery* added to the specific name. Accordingly to the explanation, they relate to the spiritual interpretation of the symbols employed by the sect, or to the esoteric doctrines, and much of the contents appertain to a future state of being.

15. The *Vedanta-sástras*.

The *Púrva mimansa* of JAIMINI: comments of BATTÁCHARYA, VEYÁSA, SANCARÁCHARYA, and some others.

16. The *Jyotisha* system, or astrological works.

These blend, what we term astronomy and astrology together; they are ascribed to eighteen rishis, whose names were probably attached to them by later writers. The amount of the whole is stated at four lacs of *slocas* or four hundred thousand poetical stanzas, in the *Grantha*, or *Prákrit*, of the south.

17. Epitomes of the foregoing systems.

18. The *Calijnána* systems.

These relate chiefly to magic ; with a few exceptions such as the *Ba-ratha sastra* relating to dancing, and such as relate to ceremonies. Others profess to teach such arts as flying in the air. Stupifying enemies, casting arrows, neutralizing the effects of fire, and a variety of similar matters ; the total amounts to sixty-four kinds of such arts.

19. *St'hala puranas* of the *Chóla-desam*.

Forty-six of these are mentioned, relating to various places, within the twenty-four *Kádams*, or *yójanas* of the *Chóla* country ; of which the boundaries are mentioned in the explanation ; and which country is usually estimated at two hundred and forty square miles.

20. Names of fanes in the *Pándiya* country, eighteen of these are mentioned, each of them having its local *puranam*.

21. Local *puranam* of the hill country.

One only is specified.

22. Fanes in the *Chéra* country.

Fourteen are mentioned, each having its local legend of marvellous circumstances.

23. Fanes of the middle country.

Two are specified, with their *puranas*.

24. Fanes of the *Tonda* country.

Conjeveram and other fanes, to the number of thirty-seven, are enumerated, with their *puranas*.

25. Local *puranas* of the north country.

Ayodhya is the chief ; and, connected with it, eight others are enumerated.

26. Miscellaneous *puranas*.

Eleven are mentioned ; it being added, that there are many more.

27. Miscellaneous *Tamíl* books.

A very long list of these books is given forming a useful index, in connexion with the brief explanation of each which is attached : of course the value of these works is not uniform. The particular section of dramas is here noticed, because the list contains several which are formed on events mentioned in the Christian scriptures, and which are supposed to be the productions of Roman Catholics. The list of medical books is somewhat full. To the mention of *Saiva* works something expressive of condemnation is usually added.

28. Grammatical works.

Thirteen of these are mentioned ; of which in particular the *Nannùl*, *Tólcápiam*, and *Tónnùl* are well known.

29. Another list of astrological works.

The former list was of *Grantha* books ; this of works in Tamil. Twenty-one are specified.

30. Miscellaneous arts, mechanics, building, &c.

Art of constructing forts, houses, fanes, of settling a village, navigation, and a variety of other similar things ; enumerated as taught in thirty-six works, the names of which are given.

31. Local *puranas* of *Saiva* fanes. Sixty-three of these are specified ; they are to the north of the *Cáveri*.

32. Fanes on the south bank of the *Cáveri* river.

One hundred and twenty-seven are enumerated, each having its *S't'hala puranam*, of which, in the brief explanation, some mention of the origin is given ; but without specification as to each particular legend.

33. *S't'hala puránams* of the *Pandiya* country. Fourteen of these are mentioned.

34. Hill country.—One *puranam*.

35. *Cóna nád*, local legends.—Seven are enumerated.

36. The fanes in the middle country. Twenty-two, with each one its legend, are enumerated ; the productions of APPAR, SONTARER and MÁNICAVÁSACAR.

37. The legends of fanes in the *Tóna* country : thirty-two are enumerated.

38. *Irza nád*, local legends.

By *Irza nád* here seems to be meant *Ceylon*, as the *puránam* is said to describe the *Candi desa*, surrounded by the sea.

39. Local legends of the north country.

Five are mentioned, *Kailasa* being included.

40. Names of *S't'hala puranas* of the *Tuluva* country.

Gokernam is alone mentioned.

The total of *Saiva* fanes, and legends, is here stated to be two hundred and seventy-four.

41. The *A'gama sástras*.

The 28 *Saiva ágamas* ; the names are given ; but, though a general indication of the subjects is added, yet for fuller information a reference is made to brahmans versed in those books.

42. Summary or recapitulation.

The contents of this summary form a rather interesting synopsis of the various religious systems and some of their peculiarities, within the extensive country usually denominated India.

43. Total of the books before mentioned.

A few further remarks on the distinctive classification of the various books contained in the preceding enumeration.

Observation. The foregoing is a sort of *catalogue raisonnée*, although not in logical method. The preparation of it must have demanded considerable pains and care. I imagine that several persons must have been engaged in its arrangement. The language is neat and correct, wherever there is detail or explanation. Altogether it seems to be a valuable document for occasional reference. It was written on country paper, completely eaten through by termites, causing distinct perforations; so as to leave some words irrecoverable or doubtful. It has however been restored with sufficient, and satisfactory, accuracy. A full translation might be desirable, as being adapted to present the learned in Europe, or elsewhere, with a more complete view of the precise nature of native literature in the *Tamil* country, than could elsewhere be obtained; and certainly, such as no European could prepare.

Manuscript Book, No. 16. Countermark (not legible.)

Section 1.—A Malayalam book, containing an account of Kerala désam, translated into Tamil.

This book is the *Kerala Utpatti* translated, as noted at the end of the document, from the *Maliyalam* MS. of the late Mr. ELLIS. On comparison with the copy of the original *Kerala Utpatti*, in this collection, it was found that the translation was begun, not at the commencement, but farther on; the omitted portion being appended at the close. The translation also differs, a little in a few places, from the original; intimating some small differences in the two copies of the original. The book (No. 16,) containing this translation, being in a greatly injured state, arising, not as usual from insects, but from having seemingly been exposed to damage from sea water, it claimed attention, if from this cause alone. In consequence the whole has been re-copied; and at the same time the proper order of the translation restored.

Section 2.—A copy from an original manuscript in the possession of the Lady of Cannanore in the Malayala country.

It is (improperly) styled the *Kerala Utpatti*.

Subsequent to a certain flood, and in the *Cali yuga* era 3491, the *Kerala raja* was crowned, at twenty-five years of age; and he ruled sixty-three years. A list of fifteen kings, and the period of each one's rule is given. A prophecy of an astrologer is then introduced, intimating that evil days to the *Kerala* country would come; foreigners would rule; the king would turn Muhammadan; and the country adopt that religion. The birth of the child, through whom these changes were to happen is then particularly adverted to, being the

CHERUMAN PERUMAL who went to *Mecca*. He was 40 years old when he went away ; and his instructions, to be observed during his absence, are stated. He died on the return ; only his companion reached *Kerala*, who turned the family of CHERUMAN PERUMAL to the Muhammadan faith ; and styled the son of the late king, Sultan MUHAMMAD ALI. This was in Hegira 64. A list of descendants follows with Muhammadan names, sixteen in number, and then two female rulers. Certain *feringhis* (foreigners) came in the year 359 (Hegira supposed), and fought with the Muhammadans, in the *Maldivé* islands, turning some of the people to the foreign religion ; in consequence of which, aid was sought by the Muhammadans ; the leading men among whom came to *Cannanore* in a dhoney, and an agreement being ratified, and recorded on copper-plates, aid was sent ; the foreigners were extirpated, and the power restored to the Muhammadans. They were subject to the *Cannanore* rulers ; but one or two among the island chiefs assumed independence, leading to wars and interventions. This notice of the *Maldives* is introduced as belonging to the time of ISAR BOKHAR in the year 455. The list of kings, down to the second of the two female sovereigns, was before given.

Remark.—This is the most plain, matter of fact, document regarding the *Malayalam* country which I have as yet met with. The appended statement concerning the *Maldives* is exceedingly curious. It seems to me that the whole document, which is but brief, claims full translation ; as offering matter proper to be compared with other documents, concerning *Malayalam*, whereby general results may be deduced.

B. MALAYALAM.

Book No. 3. Countermark 896.

Section 1.—Chronological notice of Malayalam, containing the dates of CRISHNA, of the Pandavas, and of CHERUMAN PERUMAL.

CRISHNA was incarnate and flourished on earth for 107 years. He lived during 94 years of the close of the *Dwápara yuga*, the remainder in the *Cali yuga*, and was contemporary with some other connected persons, such as DHERMA RAJA, and ARJUNA : about the same time was the era of the great war. Various dates are given connected with the close of the *Dwápara*, and beginning of the *Cali yuga*. In the distress which followed the great war, a brahman came to CRISHNA and ARJUNA, and complained of the loss of his nine children. CRISHNA was silent, but ARJUNA, on learning that the brahman's wife was preg-

nant, guaranteed the life of the child, even if necessary by himself entering the fire, as a sacrifice to YAMA, to save the life of the child. CRISHNA rebuked ARJUNA for so rash a promise, and took him to *Vaicant'ha*, where the nine children of the brahman were found to be comfortably seated on the lap of LACSHMI. They were brought back to earth, on a celestial car; and the place where this descended, called *Tiruponutara* (near to *Cochin*) was afterwards set apart as a holy place, in the fifty-first day of the *Cali yuga*. CHRISHNA died in the eleventh year of the *Cali yuga*; D'HERMA RÁJA died also in that year; with a difference between the two periods of only 25 days. In the year 148 *Padma nábu svámi* was established. (This is the image worshipped in the capital of *Travancore*.) Subsequently in the year 3444 CHERUMAL PERUMAL flourished at *Tiruvangi-culam* (A. D. 342). He distributed the country under various chiefs, and gave the official emblems of office. He died in 3508 (A. D. 406). The arrival of a foreigner at *Collam* (*Quilon*) is noted in the 425th year of the *Collam* era (A. D. 1249). *Tirumala dever svami*, was established at *Cochin* in C. E. 469. In C. E. 971 (A. D. 1795), the *Vetta raja* was killed by foreigners, the *Landa-para*, (apparently designating the English.)

Remark.—This short paper seems to merit a full translation.

Section 2.—Account of the modes of hunting in the Malayala country.

There are three modes, one that of *Arjuna*, one that of *Ayyapen*, one that of *Cáttala* (or foresters). The various descriptions of people requisite to hunting specified. Certain hunting phrases explained, and terms which, as signals, designate the nature of the animal to be pursued, and the number. Six other kinds of hunting are afterwards specified. Mythology, and a visit to heaven to fetch down four images thence, mingled with the other matter.

Remark.—To some this section would be curious, and interesting; it is however of no further use than to aid in describing manners and customs.

Section 3.—Account of agriculture in Kerala desam.

Invocations to RAMA and GANESA. The people of the land addressing PARASU RAMA stated that, though the land was fertile, yet that they knew not how to cultivate it. He in consequence is represented as giving them instructions how to proceed. The first part relates to preparation of the ground, care of oxen, and qualifications of the cultivator, who must not eat flesh, nor use intoxicating liquors, nor allow himself indulgence in sleep; with various other details. The second part is put into the mouth of a *rishi*, as deputed by PARASU RAMA.

It relates to choice of seed, and propitious time for sowing, in well ploughed ground, by oxen well fed, near to places where there are many inhabitants and where water can be obtained, as without water the best labours will be fruitless. Other connected details.

The third part relates to manure by decayed skins, ashes, dung and the like. The rainy season when water descends in torrents from the mountains, to be attended to, and the streams collected into reservoirs. The planting and cultivation of rice. The planting of cocoanut trees. areca, palms, pepper, vines, and other trees, as productive of great advantages. These, and similar matters, are given in detail.

The fourth part refers to the following topics. Times of beginning agricultural labours, on reference to astrological configurations. Time of harvest ; rules as to the choice of horses, bullocks, and other cattle, in the purchasing of them, and modes of managing or taking care of them so as to become most useful for agricultural purposes.

The four parts are in poetical language. They form a kind of brief georgics ; not well capable of being abstracted. This paper on agriculture in full, might be interesting to the curious ; and would be requisite in any general description of the *Malayala* country.

Section 4.—Regulations, (or laws of the Kerala-desa.)

Discrimination between the person of integrity, and one devoid of truth. Qualifications for good government, and for exercising the offices of a statesman. The duty of a king to protect the four classes of the people or the brahmans, military, merchants, and cultivators.

Local customs, and subdivisions of people. One who abuses a brahman is to have his tongue cut out. The distance to be observed by a *Sudra* in approaching higher classes ; different classes of *Sudras* having different measures of distance assigned to them ; rules of debtors, loans and interest : modes of recovery in case of dishonesty. Recommendation not to go to law ; but to refer the case to brahmans or other special arbitrators.

Laws of marriage. A brahman may marry four wives, and of each of the inferior classes in order, without crime. Law of bonds for debt, which hold good for only twelve years ; and after that period must be renewed in order to be valid. Laws for regulating the forming of lands, and settling disputes which may arise thereupon, which subject closes the document.

Remark.—This paper seems to be of some importance, towards any just explanation of the great peculiarities that obtain in the *Malayala* country.

Section 5.—Original account of Kerala desa.

This is the *Kerala Ulpatti* in the *Malayala* language, before abstracted; see first report Art. C. and restored MSS. vol. 1. C.

Section 6.—Biographical notice of SANCARACHÁRYA.

This notice is written in the *Malayala* character, and in the Sanskrit language.

It contains an account of the birth, education, and subsequent proceedings of SANCARÁCHARYA, the great disputant; the opponent of RAMANUJA; and founder of the *Adwita* brahmans; whose leading tenet is that the deity and the human soul are not two things, but one and the same. This account is written in a series of Sanskrit *ślokas*, or stanzas. There are other documents in this collection, concerning this polemical champion, better fitted for abstracting than inflated poetry. This paper has received attention in a few places, where the great paleness of the writing indicated the need of restoration. All the remainder is in a very good state of preservation.

Section 7.—Memorandum of Malayalam books.

This is a brief list of books illustrating the history or manners of the *Malayalam* country, with an indication as to the persons in whose hands they may be found, one of the works referred to, is contained in this collection, in a Tamil translation, being the document from *Cannanore*, noted at the close of the foregoing Tamil manuscripts. There is also mention of the various rajas, or chiefs, in *Malayalam* at the time when the document was written.

Section 8.—Regulations of the Malayala country, relating to laws and manners.

This section is headed *Vivahára Samudra*, and is a Sanskrit version, in *Malayala* characters, of the same general subjects as those treated of in section 4. That section is in plain and ordinary language; but this is in verse, and differs a little from the other; but in so far as rules or laws are concerned, not to any material degree. Each *śloka* has an interlined Tamil translation; apparently made with a view of aiding the late Mr. ELLIS in his inquiries, since the document bears a note, that a copy of it was transmitted to him. The document has been restored, and may form a useful record for the sake of reference.

Section 9.—Account of the tribe of Mápalamar, at Panniyur village, in Malayalam.

Answer to an inquiry by the collector in 1812, concerning the origin of the Muhammadans in *Malayalam*.

The writer, JAIN UDDIN MAHUD, in reply states, that in the time of CHERUMAN PERUMAL a ship came from another country in which were Jews and Nazarenes, (Christians,) together with their families, who were permitted to settle; that a second ship came from Arabia, bringing Muhammadans, among whom was a sheikh, and that CHERUMAN PERUMAL inquired from him much concerning the religion and customs of the Muhammadans; that CHERUMAN PERUMAL became a Mussalman, and after making over his dominions to his relatives and others, left the country; that a ship being provided, he went with the sheikh by sea, the ship touching at various places; and, at length, at *Mecca*. It is added that the king, residing there some time, studied various books; and then came back, bringing with him several teachers. His health was not good; and he in consequence charged those to whom he had delivered over his power to receive and propagate the Muhammadan religion. After his death the Muhammadan system was disseminated in some places, and mosques were built.

Answer to the question, what are the peculiar manners and customs of the same people as now naturalized in the country.

The reply adverts to the cultivation of pepper, and trade in that article, originally carried on by this people. Three *feringhi* ships came to *Calicut* for the purpose of trading. The *feringhis* began to form plantations, and to monopolize the pepper trade, demanding a recognition of the supremacy of their flag, and allowing no vessels to trade, except such as carried a license from themselves. Under these circumstances application was made to the Sultan of *Roum* (*Constantinople*?) in consequence of which three Arab vessels armed, were despatched. Disputes and fighting with the *feringhi* people followed; the result of which was that the *Mápalas* had greater facilities for commerce than for a time had been allowed them.

In Hegira 904, (A. D. 1489-10,) a great man of their tribe came from Arabia; and being on good terms with the *Calicut* rája, he requested and obtained leave to build additional mosques in the country. These buildings were erected, and the people, together with their religion, flourished.

At a later period the padshah took the country, and distinguished these people, as being Muhammadan, with favors and privileges. But from the time when the English acquired power in the country, their privileges had not continued, and they were consequently aggrieved.

Connected with *Ponáni-nagara*, there are sixteen mosques; for the maintenance of lights and other matters in which the sirkar allows nothing.

The writer closes with some brief mention of his ancestors and himself, from which it appears that they and he had been hereditary chiefs of the *Mápalas*.

Section 10.—Account from Yogiyaṛ (or religious ascetics), at the village of Alipudumbu, in Malayalam.

The ascetics of the said village address Mr. BABER, who had directed certain queries to them, and after briefly adverting to the formation of the country, the location of brahmans in sixty-four villages, the choice of a king, and privileges of the *Nambúri* brahmans, they proceed to state, in answer to an inquiry, as to ancient books, that the *Kerala Ulpatti* exists in the common language, and that a copy of the work in Sanskrit may be found at *Codangnūr*, (*Cranganore*?) In reply to another inquiry they state, that there are no inscriptions on stone remaining; to another reply as to events subsequent to PARASU RAMA, they state that PARASU RAMA formed the country and located therein the brahmans, in sixty-four villages, charging them with certain duties and ceremonies; that these brahmans introduced CHERUMAN PERUMAL as king; that CHERUMAN PERUMAL appointed other chiefs, and subordinate divisions of government. They further state, that the *Malayalam* country properly extends from *Gokernam* in the north, to *Canya Cumari* (or *Cape Comorin*) in the south; and they advert to the religious foundations, and different images worshipped within the boundaries of the country. (The whole of the reply is very concise.)

There follow a few Sanskrit *slocas* (stanzas) in the *Malayalam*? character, supplied by the chief of the beforementioned ascetics, and simply confirmatory of the brief account given: it is not stated from what book or record the stanzas were obtained.

Section 11.—Account of the Cottai yatta, chief of the Mápala caste, in Malayalam.

(This title in the index of the original does not well agree with the contents.)

Certain persons, whose names are given in reply to certain queries from the cutcherry made in July, 1806, wrote to this effect.

There are no stone or copper inscriptions in the country concerning ancient kings, they had learnt from their forefathers, that in the district of *Paracu-mitil* (the *Wynaad* country), to which their answer refers, of old, there were no other inhabitants than *Verdars* (wild hunters), under rulers termed *Verda rája*. In those days a *Cumbala rája*, proceeding from the north on a pilgrimage to a shrine named *Tirunelli*, had to pass through the *Wynaad* country, and was taken by

the people. Being carried before the *Verdar* rája he stated his rank and object. The *Verdar* rája told the foreigner that he must marry one of the daughters of the kingly tribe here, or else he would not be suffered to depart. The stranger objected that he himself was of the *Cshetriya* caste, and could not marry into the *Verdar* tribe ; but notwithstanding if the latter rája would consent to the entire ceremonial being performed according to the *Cshetriya* rites, that then he would agree to the marriage. The *Verdar* rája consented, and the other then directed that himself and intended bride should be kept in separate rooms up to a certain propitious day specified ; that meantime a large pandal (or booth) must be erected and lined entirely with silks and other costly materials, and the whole place must be filled with the fruits of the *nelli* (*Emblie myrobolan*) *Phyllanthus emblica*.—PINN. and *táni* (*Terminalia bilirica*.—ROXB.)

The *Verdar* rája was also to cause all the people, bearing arms in his country, to assemble by that time in a certain fort. To these instructions the *Verdar* rája consented. The *Cumbala* rája had two companions, one a *Jadadhari*, (or ascetic with matted hair,) the other a *Sudra Vellazhan* ; by the instrumentality of these persons he wrote to the king of the *Curumba* country, and to the *Cotta* rája, mentioning the precise time fixed, and bidding them come just then with all the forces they could command, and to enter the fort at the giving of a certain signal by sound of trumpet. At the time of the marriage ceremonies, musicians were appointed, the *Jadadhari* being their leader, who gave the projected signal ; when the *Curumba* and *Cotta* chiefs entered the fort with their troops ; by whom the *Verdar* rája and the greater portion of his people were slain : a few escaped. On coming to the place where the *Cumbala* rája was confined, he told them who he was and came out to them. The other chiefs then asked him as to the future government of the country thus acquired. He replied that his own country was too distant to admit of his having any thing to do with this country ; and that it was sufficient to be saved from the disgraceful marriage that had been intended. The other two chiefs then gave him presents and complimentary honors ; and seeing him well attended, sent him away to his own country. The *Jadadhari* received a district of land to rule over. The before intended bride was given in marriage to one of the *Nambiya* caste, who was entrusted with the government, under the *Curumba* and *Cotta* chiefs. These next consulted how they should divide the country ; so as to avoid disputes. They agreed to set out in different directions, and to make the spot, where they should meet the boundary. This plan does not seem to have answered ; and the *Cotta*

rāja desired the *Curumba* chief to take the whole country ; and should his posterity fail, then it should come to the *Cotta* chief, or to his posterity, and so on alternately. The *Curumba* chief obtained the power. The aforesaid *Jadadhari* had a daughter, who married the *Cotta* chief, or his descendant, and transferred her hereditary possession with herself. Subsequently the *Cotta* and *Curumba* chiefs were at war with each other ; a state of things which was put an end to, by the country coming under the rule of the East India Company.

The foregoing account is attested by the signature of fourteen individuals, as being that which they had received from their forefathers, by tradition.

Remarks.—This document to say the least is curious. The *Verdar* chief, the *Hindu* rāja, and the *Curumba* chief, seem to have been of distinct races of people. The *Cotta* chief is understood to have been a *Hindu*. The abstract above given is rather full ; but the original document being copied and embodied in the second volume of restored manuscripts, can at any time be consulted for the purpose of full translation if considered to be desirable.

Section 12.—Account of the tribe of Fiyare-jati in the Malayala country.

A legendary account of the origin of the tribe from seven females, descended from the world of the gods ; by whom SIVA, assuming, the form of AGNESVARA, had seven sons. These seven sons were fixed by PARASU RAMA, in the land as heads of tribes. The names of the tribes are given. Their occupation is to procure the sap of the palm tree, and deal in the fermented, or distilled liquor. One of the tribes descended from one of the seven, named CĀMĀ'AN, having received an insult from a *Sudra* man, emigrated with his clan to the *Iza* country ; whence CHERUMAN PERUMAL sent to recal them, and allowed them to revenge the insult by retaliation. They subsequently resided in the country. They know of no stone, or copperplate inscription among them ; but such as exist at *Travancore*.

Section 13.—Account of Parakun Mitil.

Brief notice of the arrival and settlement of a tribe of Muhammadans in the neighbourhood of *Calicut* ; their wars with some neighbouring chiefs ; and the privileges and immunities which were granted to them.

Section 14.—Account of MANIKYA CHENDU, a trader, a Jaina inhabitant of Calicut.

The statement is written by MANIKYA, who derives his ancestry from *Gujerat* where his forefathers were traders, and of the *Jaina* religion. The account is very brief.

Section 15.—Account of Musata, chief Inhabitant of Mangatambalam, a village in the Malayala country.

A reply to questions the same as proposed to other classes of people. They have no inscriptions. PARASU RÁMA formed the country into sixty-four districts ; but did not establish any images or fanes. These were afterwards formed by CHERUMAN PERUMAL, and the brahmans. In *Tuluva* there were 32 village districts, and 32 in *Malayalum* proper. The people of this village came originally from *Rama Natha Kara*. PARASU RÁMA, when he brought them hither, promised to them protection, whenever they should think of him; and then went away. They wished to try his veracity, and called him without necessity ; on which he testified great anger, and, saying he would not on any account come among them again, disappeared. Legend of the origin of a fane at *Muriyur*, founded on the circumstance of a stone giving out blood, when used as a whetstone. Some particulars are given of the extent and proceeds of the land possessed by the writer, named MUSATA, a chief man and belonging to one of the six subdivisions of the *Nambúri* brahmans.

Section 16.—Account of Panniyur village in the Cuta-nàd district.

No inscriptions : a reference to the location of brahmans by PARASU RÁMA at *Ráma nad* (said to be near *Calicut*, or distant from it about 8 miles) and to local arrangements made. In reference to an inquiry as to some disabilities to which the brahmans of this village are liable, the reply traces up the occasion to an *Agnihotra*, or kind of sacrifice, at which a king of *Calicut* named SAMANDA refused to allow these brahmans to assist ; and he died without offspring, in consequence of the anger of brahmans, which he thereby incurred. There are some few other connected details. The dates of a particular sacrifice ; of the establishment of an idol named *Varaha svami*, and of the ascendancy of the Muhammadans, are given ; but with some added expression of uncertainty. In reply to another inquiry, as to the cause of the aforesaid king's rejection of the brahmans, an answer is given, deducing it from their unwillingness to give up ancient rights by concessions to the *rája* of *Calicut*. The ascendancy of the Baudddhas is noted ; concerning whom a council of brahmans was held ; and a *Jungama rishi's* advice

was followed. By doing homage to VARAHA SVAMI according to the *Jangama* rites, they succeeded in getting rid of their rivals and adversaries. CHOLA PERUMAL is mentioned as participating in the affair; and he was killed in consequence by a brahman, named KOKÁTTA KÁ-RANAVA PÁDA, who for some short time afterwards, took on him the management of the government: possessing an ascendancy over all other rulers of *Malayalam*; an inquiry as to the time of arrival of a *Numburi* brahman, referred to in the account of that feud, and as to the time of the Ganga coming to *Malayalam*, is not answered with certainty; but it appears, that when the sacred water came, a dispute arose between the *Calicut* rája and the *Vella'tta* rája as to which should first bathe in it, and this dispute led to fighting, in which several of their people, on both sides fell. Inquiry as to the legend of the fane at *Panniyur*. The answer refers to PARASU RÁMA and his calling the brahmans from *Hai-cshetriyam*, to come to *Malayalam*; which they refused to do, unless in that country as well as in the one where they resided there should be a *Varaha svami*, and a sacred *Ganga*. In consequence PARASU RÁMA performed penance, and effected substitutes for both things desired; whereupon the brahmans came, settling at *Chovur* and *Panniyur*; between whom afterwards disputes, and fighting arose. In later days the *Vaishnava* brahmans reside at *Panniyur* and the *Saiva* brahmans at *Chovur*, being at enmity with each other. An inquiry as to the origin of the celebration of the coming of the *Ganges* once in twelve years into the tank at *Panniyur*, is not met by a direct answer; but reference is made to the rejection of an outcast man; who had presumed to approach at the time of the *Ganges* water coming to the fane. In reply to another question some discrimination is made between two subdivisions or classes of brahmans at *Panniyur*. They do not know the cause why a particular *Tambirán*, or ascetic, acquired celebrity.

The signatures of six *Namburi* brahmans are affixed to the document in attestation of its veracity.

Section 17.—Account of *Savaccudu ayirrád* in the district of *Hobhulli*.

No inscriptions. Replies to inquiries (possessing a close similarity to the queries transmitted by Mr. BABER to other places), do not appear to offer any thing specially interesting. The account, sent in, is attested by the signature of three persons of the *Sudra* class.

Section 18.—Account of ancient matters relative to the *Curumba nad*.

Reference to the formation of the country by PARASU RÁMA and the introduction of the brahmans. These afterwards invited a king from

the *Pandiya* race, who was crowned on the summit of the highest mountain in the country. Subsequent to the rule of seventeen kings, each ruling twelve years, CHERUMAN PERUMAL ruled as the eighteenth, and did so for thirty-six years. He divided the country among several persons, one of whom was the *Curumba rāja*, who governed thirty-six *kadams*, (or *yojanas*.) The race failed, and an adopted son was made chief. Bounds of the district stated. At a later period being troubled by the Muhammadans, the people emigrated from the district. The English rule was greatly welcomed.

Section 19.—Account of the tribe of Caniyara Pannikar.

In reply to an inquiry concerning their tribe they state; that their ancestor was a brahman and give a legend of mythological kind, to account for the degradation of his posterity: astrological matters are mixed up with the legend.

General Remarks. The contents of this book, of so very varied value, have had a note in passing. From the seventh section to the end the documents are loose papers, tacked into the book and written, for the greater part, on so fragile a material as China paper. It was therefore judged suitable to re-copy them in a more permanent manner. Some of the documents are not without value. They are the results of queries circulated by Mr. BABER, perhaps at the suggestion of Colonel MACKENZIE, as is rendered very probable, among other reasons, by the first inquiry always being respecting inscriptions; and it would appear that, in *Malayalam*, there must be a greater paucity of inscriptions, than in other parts of India.

Professor WILSON has entered this book Des. Catal. vol. 2, page xcxī, Art. 3, giving only a transcript of the English headings of sections prefixed to the book. In Section 6, the word “originally” is not in the said headings, and its insertion in the catalogue conveys an error. The entry is “History of *Sankarācharya* composed originally in the *Sanskrit* language.” The document is still in the *Sanskrit* language, though written in the *Palayalam* character.

C. TELUGU.

Palm-leaf Manuscripts.

- 1.—*Calī yuga Rāja charitra or account of kings of the Calī yuga*, No. 131, Countermark 330.

This manuscript reckons, at the commencement, by the era of *Yudisthira*: the whole of which era is stated to include three thousand and forty-four (3044) years. In this period the following kings reigned.

	Years.	Era of Yudist'hira.
Paricshit,	60	
Janamejaya,	30	90
Suba Satanica,	10	100
Ballana rája,	204	304
Sudra maha rája,	182	486
Sukethan,	142	628
Vishnu Verddhana,	286	834
Chandra Gupta,	210	1044
Vicramáditya, (a son of Chandra Gupta,) ...	2000	3044

The era of *Vicramaditya*, beginning with him, continued 135 years.

	Years.	Vic.	Era.
Bhoja rája,.....	114		
His son (name illegible),.....	21		135

To the south of the *Narmathí* (*Nerbudda*), river the reckoning by the era of *Vicramáditya* ceased; but continued to the north of that river. The era of *Sálivahana* followed; containing eighteen hundred years. In this period the following kings reigned.

	Years.	Sal. Sac.
Salivahana,	21	
Madhava verma,	30	51
Kotta Kevana,	70	121
Nila Canda,.....	33	154
Mukanthi,	66	200
Choda mahá rája, and his race,	217	437
Yavana Bhoja,.....	41	478
His race during eight generations,	417	895

Subsequently came RÁMA DEVA-RÁYALU and others. There were from Sal. Sac. 895 three thrones, that is, the *Narapati*, the *Gajapati* and *Aswapati*; the whole of whom ruled during a period of five hundred and ninety-one (591) years. The *Narapati*, and the rayer dynasty, (of *Vijayanagara*,) the family names of the two dynasties being *Shampita* and *Calagola*. The *Gajapati* are the *Vaddi* kings (of *Orissa*), the family name of the dynasty being *Miryála*. The *Aswapati* are Muhammadans. The *Ganapati* ruler, (of *Warankal*,) named RUDRA, yielded them no obedience, and inclusive of PRATA'PA RUDRA and his race, a period of 160 years is reckoned down to S. S. 1505. This race is stated to have governed fourteen principalities. The *Gajapati* race is said to have ruled for 155 years, during which they built many *agrahúras* (or almshouses) for brahmans. The accountants

employed by them were of the Tamil country and the head inspectors were *Cauras* (a class of *Telugu*) people. Both were afterwards removed to make way for the *Niyogi* brahmans. This was in Sal. Sac. 1210. Subsequently six generations of the *Reddivaru* ruled, during one hundred years down to Sal. Sac. 1310. There follow some details in which the concerns of the rayer dynasty and affairs of the *Gajapati*, *Mukanthi*, and Muhammedan rulers, are much interwoven. The account comes down to the grandson of ALUM SHAH, named AHMED SHAH, Sal. Sec. 1672, (A. D. 1750,) after which period and down to Sal. Sac. 1720, (A. D. 1798,) it professes ignorance.

Remark.—This manuscript of nine large-sized palm leaves fully written is, for its size, respectable. There seem to be some anachronisms, and an occasional inversion of the order in which the rulers mentioned governed; and it is quite evident that too long periods are given to individuals, especially at the commencement; but these periods are not always to be understood as wholly occupied by the individual mentioned. He may be the head of a race, or the only person of any note during that period; and sometimes such authors, as the present one must be understood as doing the best they can. Upon the whole this manuscript might deserve full translation; the requisite checks and comparisons to be supplied by annotation. The book is complete and in tolerably good preservation: insects have begun to attack it; but as it will require to come under notice again, its restoration has been for the present postponed.

2.—*Parasu Rama Vijaya, or the Triumph of PARASU RÁMA, No. 84, Countermark 388.*

VYJA'SA and VALMICA, being in the celestial world (or *Sverga-locu*), narrate to INDRA the events which occurred in the *Treta yuga*, or second age of the world; to the following purport. The *chacra*, or missile weapon of VISHNU disputed with its holder, telling him that by means of itself (the *chacra*) VISHNU had gained his victories, over the *asuras* and others. In consequence of this presumption VISHNU condemned the *chacra* to be born on earth. Accordingly the *chacra* came into the world as the child of KRITA VIRIYA, but without either legs or arms. The astrologers, being consulted, recommended the monster's being abandoned, and exposed in the woods, or waste places. Being so exposed, ATHISESHAN fed it with poison, considering the case to be desperate, as if not nourished it must die; and the case could be no worse if poison failed of yielding nourishment. The child survived, and the serpent carried it to a fane of SIVA, and left it there; af-

ter committing it to the protection of SIVA. By command of the god, the brahmans belonging to the fane reared up the child. Subsequently SIVA asked the lame and helpless monster what gift it wanted. It requested five hundred hands, and a thousand legs. The petition was granted; and, the name of *Karta Viriya Arjuna* being bestowed, this now powerful being was appointed a *Chakra verti*, or emperor. He ruled in *Jambuna-puri*, a town built for him by VISVACARMA, (the artificer of the gods,) who was specially summoned for the purpose. While he was thus ruling on the banks of the *Narmathí* (*Nerbudda*), indulging in the usual kingly recreations, RÁVANA came thither; and by his orders, was imprisoned. In consequence of this imprisonment a war arose as the younger brothers, and other relatives, of RÁVANA did their best to effect his release; but their efforts were too feeble; and KARTA VIRIYA merely sent his son against them, by whom they were conquered. VIBHUSHANA, younger brother of RÁVANA, thereupon went to PULAST'HYA (the great rishi), from whom their family was descended, and besought his interference. PULAST'HYA in consequence interceded with KARTA VIRIYA, representing that RÁMA CHANDRA was appointed to come and kill the said RÁVANA; on which representation RÁVANA was released. Subsequently KARTA VIRIYA contemplating the extent of his power, his numerous family, clients and dependents, became elated, and greatly vexed the brahmins.

(In this place there occurs a chasm in the manuscript.)

PARASU RÁMA, being greatly incensed, comforted his mother with the assurance that he would go and kill this KARTA VIRIYA, who had so slain his father, (i. e. JAMADAGNI.) Taking with him the bow which he had received from his preceptor SUBRAHMANYA (which the latter had derived from INDRA), he proceeded to *Jambuna puri*, and sent a challenge before him, by a messenger, announcing to the tyrant KARTA VIRIYA that he was coming to do deadly battle. The monarch incensed prepared to go out to war, by collecting troops and munitions; but his younger brother SITTIRA VIRIYA represented that the occasion did not call for so much, and that, if permitted, he would proceed to meet this enraged brahman. SITTIRA VIRIYA was accordingly sent, but his troops were destroyed, and himself slain. The king hearing of this disaster, was again about to proceed when another younger brother named SASHI MUCHA, made a representation, as the other brother had done; and was, in like manner, sent forth with troops: in fighting with PARASU RÁMA he also fell. The son of the monarch named HAYA-HAYA now came forward; and, after considerable fighting with PARASU RÁMA, he could not conquer, but himself was killed. The monarch

was distressed; and wondered that a brahman could possess so much prowess. His wife's brother named CAMACROTHA offered his services, and was sent forth at the head of troops. He went to the contest, and, after sacrificing his troops, also perished in the combat. KARTA VIRIYA now took counsel with his ministers who represented to him that the brahman was certainly an incarnation of the divinity; so that it must be useless to attempt resistance; that consequently the proper course would be to effect a treaty of peace, when the adversary would become a protector. His queen named CARUNIYA-DEVI' made similar representations, which were disregarded; as were also the cautions of his other advisers. Having already lost his nearest relatives, he disdained to crouch, merely for his own life, to a brahman. Sending out missives to all his warriors, he assembled them, and putting himself at their head he entered his war-chariot, and went forth to battle. The contest lasted forty-two days; when KARTA VIRIYA's people were all slain. PARASU RÁMA now took counsel with NAREDA as to the expediency of fighting with KARTA VIRIYA, when NAREDA observed that the adversary was the *Chakra*, and that specially for the purpose of killing the incarnation of that weapon he (PARASU RÁMA) had been born. Encouraged by this information PARASU RÁMA came to the personal contest. It continued for seven days; and, at the close, when KARTA VIRIYA was injured and disabled by the arrows which had been poured in upon him, PARASU RÁMA came to close quarters, and with his axe chopped off his five hundred arms. KARTA VIRIYA now made the last desperate attempt to fall upon, and thereby crush, his assailant; but in the attempt PARASU RÁMA forcibly struck the monarch's head with his hand, and deprived him of life. The whole of the celestials witnessing this result greatly lauded PARASU RÁMA. The queen, and the other families of the palace, who had lost their husbands in the battle, were desolated with grief; but PARASU RÁMA dispatched NAREDA to them, with the consoling assurance that all things had happened by superior causation (or by destiny). The whole of the said females burned themselves on the funeral pile, with the bodies of their slain husbands; and thereby obtained beatification.

PARASU RÁMA returned to his mother and announced, that the pre-existing cause of enmity had been to the fullest degree avenged; and, upon receiving her commands he, in obedience thereto, returned and assumed the government of *Jambuna puri*, releasing from prison all the persons whom the late king had confined therein. While he was prosperously ruling there, the whole of the brahmans assembled and represented to him that on account of the fault, which had a reference to his

mother, he had previously, in promise, made over the whole of the land in free-gift to them (the brahmans), and could not equitably assume the reins of government himself. Not to forfeit his veracity he determined to act up to his promise; and relinquishing the whole land to them, retired, and built himself a hermitage of branches and reeds. The brahmans however still pestered him; asking him if it was right to sell jewels, and other valuables, when he had made over every thing to them. Incensed beyond endurance he went away, and besought a territory from the sea, which he received, in accordance with his request; and there he resided. While living there RÁMA CHANDRA together with SÍTÁ his consort, came that way. PARASU RÁMA scolded him for taking the same name, saying, "I am RAMA, but if you indeed are RÁMA then bend this bow." The other RÁMA did so; but according to this authority (differing from the *Ramáyana*) it broke. PARASU RÁMA perceiving the stranger's strength paid him great compliments, and then, dismissing him, sent him away to *Ayodhya*, PARASU RÁMA himself continued to reside on the territory which he had acquired.

Observation.—The chasm in this manuscript (extending it appears to 41 palm-leaves), would in a literary point of view be serious, especially as the book is a copy of a poem become, as I understand, very scarce, and not to be met with elsewhere at *Madras*.

In the bearing of the half legendary, half historical, subject on the leading object of the present researches the deficiency can be briefly supplied from other sources to the following effect.

The *rishi* named JAMADAGNI, father of PARASU RÁMA, possessed the cow of plenty *Cumadhenu* or *Surabhi*, and by means of this cow on the occasion of a certain hunting party, all the suite of KARTA VIRIYA were satisfied. The monarch, in consequence, considered the possession of this cow to be an object to him, and asked it of JAMADAGNI who refused it, as a matter of course, it being the cow of the gods. No solicitations or molestations being sufficient to obtain the cow as a gift, KARTA VIRIYA killed JAMADAGNI, to get at the desired treasure, by force. Hence the resentment and vengeance of PARASU RÁMA. It is probable that the missing leaves would contain an account of the birth of PARASU RÁMA. Towards the close of the poem, the brahmans remind PARASU RÁMA of the fault concerning his mother which is rather equivocally expressed, but most probably alludes to the following circumstance.

JAMADAGNI's wife, the mother of PARASU RÁMA, was named RENUCA; and one day, for a mental transgression of strict conjugal fide-

lity, the father in anger told PARASU RÁMA to take his axe and cut off her head. He obeyed, and cut off the head of his mother, near a *Parcheri* or hamlet of out-caste people, as well as the heads of some of those persons, on their opposing his design. The father approving his proceeding, asked what reward he required, when he requested that his mother's body might be re-animated. The father consented to his request, having at the same time power to fulfil it, and gave directions to his son as to the mode in which the head and body should be joined together ; promising to re-unite, and re-animate them. In the hurry of the moment instead of his mother's head, PARASU RÁMA applied the head of an out-caste woman to his mother's lifeless trunk ; when the whole became re-animated. It is stated that on this legend the *Pariars*, (or outcastes) found their worship of various local *numina*, being none other than ideal forms of the wife of JAMADAGNI, considered to be divine as having given birth to an alleged incarnation of the divinity.

I have no doubt, that all the alleged *avatáras* of VISHNU shadow forth, each one, some great historical event ; not always possible to be rescued from the obscurity of fable. The preceding ones seem to have had their site out of India, but from PARASU RÁMA downwards, all clearly appear to have occurred within the boundaries of this country. Hence I think the incarnation of PARASU RÁMA points to the first acquisition of power by the brahmans, after their coming to India from the northward of *Himálaya*. There is however much more connected with the destruction of the *Cshetriyas*, or aboriginal rulers of the land, than can with propriety be founded on so comparatively slight an authority as this poem. The whole however will probably come under view ; and it may be safer to advance step by step, than to hazard conclusions without carrying full conviction to the mind of the reader.

It is superfluous for me to notice the oversights in this poem, by its author, as to dignity and consistency of subject. A weapon reproaches its wielder, is sent down to the earth for penance, and followed by the offended deity to overcome it there ; and the deity, without foreknowledge, is in some doubt as to the prudence of attacking its own instrument, under so formidable an appearance, until set right by that very questionable character, and meddler in all mischief, termed *Nareda* ; to which may be added the existence of a duplicate *avatára*, and the elder portion not recognizing the younger one. These noddings of intellect are however so common in Hindu mythology that they must

not be thought strange. It is the inseparable concomitant of falsehood, that it carries, within itself, the evidence of its own character.

In the minor matter which regards the condition of this manuscript, it is sufficient to observe that it is old, and worn away at the edges. If complete it might be restored ; but, until it can be completed from some other copy, it may lie over for the present. The abstract given will suffice for every valuable object of these investigations. It is briefly mentioned in Des. Catalogue, Vol. I. p. 333, and therein termed " a prose narrative."

3.—*Tanjavur Charitra or account of Tanjore, No. 122. Counter-mark 325.*

The book commences with the mention of the appeal of CHANDRA SEGARA PANDIYAN to VIJAYAGARA, and the sending of NAGAMA NAYAKER to repel the invader of the *Pandiya* kingdom, that is VIRA SEGARA CHOLA ; whose invasion was thereby nullified, and his own dominions, the ancient *Chola* kingdom, conquered. Over this kingdom CHEVAPA NAYAKER was appointed viceroy in consequence of his having married MURTI-YAMMAL the younger sister of TIRUMALAMMA, the wife of ACHYUTA DEVA-RAYER ; this viceroyship being the dower. He built, and improved, various fanes. His son was ACHYUTAPA NAYADU. His son was RAGHU NATHA NAYADU. His son was VIJAYA RAGHAVA NAYADU who built a new fort at *Tanjore*, and made many other improvements. He built a *Mantapa* at *Mayuram* (perhaps *Mayaviram*), he daily fed 12,000 brahmans, and eat himself afterwards. In a rainy time he was advised to cease doing so ; but he maintained that his own household could not be allowed to eat, till the brahmans were fed ; and when an entire want of fuel was stated to exist, he ordered every wooden material about his house to be taken down or pulled to pieces in order to supply fuel. In three days this supply was exhausted ; he then directed all the vestments in the palace to be dipped in oil, and made use of for fuel. At this time a most valuable jewel became missing from the nose of the female idol in the *Sri-rangham* fane, and the head brahman was greatly molested, as being suspected of the theft. A brahman woman became possessed ; and, speaking in the name of the said goddess, said that the jewel would be found in one of the pots used by VIJAYA RAGHAVA for boiling rice ; where accordingly it was found, to the no small joy of the said ruler. In consequence he gave twenty-four thousand pagodas to the fane ; and, having another image made, the precious jewel was put in its nose, and sent in state to the shrine. He daily went to that fane, before breakfast, keeping 50 bearers as station-run-

ners to carry him. CHOKA NATHA of *Madura* sent an embassy to demand a wife of the family of VIJAYA RAGHAVA, which was refused, in anger : and the reason stated to be, that a *Tanjore* princess married to TIRUMALA SAVURI, from a simple preference given to her father's town, so hurt the pride of TIRUMALA NAYAK that he put her to death ; and the *Tanjore* family then made a vow never in future to give a wife to the *Madura* rulers. The messengers were contemptuously treated. A war was the consequence. It interrupted VIJAYA RAGHAVA's visits to *Sri-rangham* ; but he built a lofty hall in *Tanjore* ; and there, with his face towards *Sri-rangham*, performed his daily ceremonies. The war proceeded to the disadvantage of VIJAYA RAGHAVA, because of certain incantations, with pumpkins, performed by a brahman, at the request of the *Trichinopoly* king. When the fort of *Tanjore* was assaulted, VIJAYA RAGHAVA made preparations for the combustion of the females of his palace, lest they should fall into the possession of the adversary. That combustion took place ; but not until the crowned queen had sent off a nurse with a young child, four years of age. VIJAYA RAGHAVA became reconciled to his son MANARA ; and the latter fell in a personal contest, hand to hand, with the commander of CHOKA NATHA's troops. The ruler VIJAYA RAGHAVA personally engaged in the contest, and is stated to have requested that musketeer's might not fire on him ; as, if he so died, he could not obtain beatitude. He was killed (as he preferred) by the sword. An apparition of himself fully attended as usual, came to the gates of *Sri-rangham*, and demanded entrance, which was conceded ; under an idea that he might have made peace with the ruler of *Trichinopoly*. After the usual ceremonies had taken place, nothing more was seen of him, and the circumstance being reported to CHOKA NATHA the king, he observed, that it was because of his being a very great devotee of the god. He gave prompt orders by post for the performance of all funeral ceremonies to the bodies of the deceased ; and then assumed the whole of the country. He confided the charge of it to ALAGIRI, the child of the nurse, by whom he himself had been reared, being his foster brother. Meantime the nurse that had fled with the child of VIJAYA RAGHAVA remained at *Negapatam* ; the child passing as her own, till it was twelve years of age ; when VENCANA a *Niyogi* brahman, a *Rayasam* or secretary of RAGHAVA, heard of the matter, and went thither to see the child. In the course of twelve months he assembled about a hundred dependents of the late VIJAYA RAGHAVA ; and, taking the nurse and child, proceeded with these, and those dependents, to the *Visapur* padshah where they met with a favorable reception, and a promise of aid ; being, how-

ever, kept in waiting for a short time. In the interval ALAGIRI, to whom the fort of *Tanjore* had been confided, affected airs of independence by writing on terms of equality to CHOKA NATHA; and when reproved for doing so, he returned no answer. CHOKA NATHA was deeply displeased; but restrained, for the time, any expression of anger; considering that ALAGIRI had strengthened himself and could not be assaulted without mature preparation: under these circumstances the Mahratta chief approached. He was sent by the *Visapur* padshah, with a small force to reduce ALAGIRI, which force he increased by auxiliaries, derived from his two brothers at *Bangalore*, and *Ginjee*. ALAGIRI went out to meet the invaders, and a pitched battle was fought, with considerable numbers engaged; when 400 Mahrattas, and 500 of ALAGIRI's people fell; and ALAGIRI being quite unable to inspirit his people, so as to maintain the engagement, these fled, without looking behind them, till they reached the fort of *Tanjore*. Thence ALAGIRI sent a supplicatory letter to CHOKA NATHA of *Trichinopoly*; but the latter guided by pride, and resentment (rather than by policy) refused to interfere, or send any aid. ECKOJI now laid siege to *Tanjore* and VENCANA, the aforementioned *Niyogi* brahman, it seems, was inside the fort, busied in promoting disaffection. The manuscript states that ALAGIRI finding himself in danger of being arrested, and imprisoned in consequence of the machinations of the brahman, fled, with all his family and immediate dependents, by night, and took refuge in *Mysore*. In consequence ECKOJI had the son of VIJAYA RAGHAVA mounted on an elephant; and the said son, named CHENGA MALA DASU, made a public entry into *Tanjore*. ECKOJI committed the ceremonials of his being crowned to the *Niyogi* brahman; and retired to his troops without the walls. The ceremony of crowning took place. Subsequently the nurse pointed out the spot, in the palace, where the treasure, accumulated by the young man's ancestors, had been deposited; whence were taken twenty lacs of pagodas, and six lacs of pagodas in jewels. With this treasure, a portion being reserved for the newly installed king, munificent donations were made to ECKOJI, and others who had been concerned in the restoration. To defray the expenses incurred by the troops, ECKOJI received the districts of *Combaconum*, *Manarkoil*, and *Papavinasam*; the revenue arising from them to be so applied. It being customary for a king to have a *Dalavayi*, or prime-minister, the general voice was in a favor of an appointment of the *Niyogi* brahman, named VENCANA to that office, and arrangements to that end were being made; when the young man, consulting his nurse, whom he regarded as his mother, she strongly urged the appointment of the *Chetty* (or

merchant) who had protected them in their distress, and this advice prevailed. The *Niyogi* brahman, bitterly disappointed, counselled ECKOJI to assume the country, which he declined to do. At length, however, by repeated solicitation, ECKOJI explained to him that by such a proceeding he should incense the padshah, and endanger the lives of his father, and kindred. While engaged in conveying secret information of the state of things to his kindred, news came of the padshah's death; and ECKOJI, being exempt from fear from that quarter, next directed his precautions towards *Trichinopoly*, inquiring if he had to anticipate opposition thence. The brahman told him not to fear, but simply to come with his troops and he (the brahman) would insure him the fort; perhaps without firing a shot. In the fort the brahman busied himself with magnifying the anger of ECKOJI concerning arrears unpaid; and on the intelligence of ECKOJI's troops being in motion the panic was wrought up to such a pitch, that the young man fled, and thought himself happy in receiving from the poligar chief of *Ariyatúr* assurances of hospitality and protection. ECKOJI entered the fort without opposition; and from that time downwards his descendants ruled. Their names are mentioned. The names of the children of CHENGA MALA DASU, and some of their marriage connexions are added. They received fiefs first from CHOKA NÁTHA; and, at a later time, when *Trichinopoly* had been taken by the Mysoreans, these also extended protection to them. During the time of TIPPÚ sultan the king of *Candi* sent for some of the existing dependents; married them to his relatives: and gave them fiefs in *Ceylon*. At the time when the manuscript was written, a descendant of VIJAYA RAGHAVA was living in the village close by the fane of JAMBUKESVARA. With the mention of this circumstance and the statement that such is a full account of *Tanjore*, the manuscript ends.

Remark.—This manuscript is in a very good state of preservation, and by consequence does not need to be restored. It is historical, and valuable. The opening portion very clearly connects the close of the *Chola* dynasty with the commencement of the rayer's acquisition of that country, and fixes the time to the reign of ACHYUTA rayer. This is an important point gained; and one which I had not before met with. The native line of viceroys from *Vijayanagara*, become princes by the fall of that capital, is another acquisition. The other events confirm or explain the statement contained in the Telugu manuscript, translated and published in the second volume of oriental manuscripts, with some variations; as must always be expected in two distinct, and independent narratives of the same events. On the whole, I consider this document

very valuable, as a contribution towards the history of the *Tanjore* country during the whole of the 15th and 16th centuries, and as such I strongly recommend its full translation.

Professor WILSON has entered this manuscript in his Descriptive Catalogue, Vol. I. p. 310, Art. XIII. He mentions two copies, but I have only met with one* and that one is complete. The notice of the contents which is given in the catalogue, is entirely wrong; and if it do not proceed from a mistake in having classed together two different works as two copies merely of the same work the error is otherwise unaccountable. With the title of *Tanjawur rāja Cheritra*, the notice entirely relates to the viceroys or princes of *Madura*; of which the account given is correct, as far as it proceeds, and must necessarily have been deduced from some other authority; but it is entirely incorrect as any exhibition of the contents of this manuscript. I am however too sensible of the difficulties attending these researches to consider the error as any otherwise than unintentional, and if the native assistants of Colonel MACKENZIE gave to Professor WILSON so false a representation of the contents of this manuscript (being moreover Telugu brahmins by birth) they alone are inexcusable. I had made my own abstract before seeking out the document in the catalogue, and comparing the two notices.

4.—*Tanjawur Charitra, (or an account of Tanjore,) No. 121.*
Countermark 316.

The above is the English title on the cover, and a Telugu title on the other cover is *Tanjawur rajalu purvotturam*, or an ancient record of the kings of *Tanjore*. Both these titles are wrong. On a palm-leaf inside, the book is entitled “an ornamented poetical account of the four gates of the fort of *Tanjore*.” This title fully and accurately describes the contents. It contains merely exaggerated descriptions of the four gates; with such inventions connected therewith, as are natural to the imagination of a native poet. By consequence, whatever may be its value as a poem, it is worthless in any historical point of view. There is a very slight deficiency at the end of the first section—(on the first gate)—apparently of a few stanzas: for the rest of the manuscript is complete; and, though old, yet it is in tolerably good preservation. At the end there is a short poem appended, containing praises of *VISHNU*; so much may suffice for this book.

Note.—I do not find this manuscript entered in the Descriptive Catalogue, as a distinct work; and therefore conjecture, that it must have

* See the following article.

been classed by mistake as the duplicate copy of the preceding manuscript. Indeed I have scarcely any doubt to the contrary.

5.—*Maliyadri Nurasimha Chandasu*, (or a *Treatise on Prosody, dedicated to Maliyadri Nurasimha, a form of Vishnu*,) No. 94. Countermark 487.

This work which attracted my attention from having the word *Charitra*, or history, (erroneously written in English letters for *Chandasu*) on the cover, is by KAVI-KETHANI, and treats on the art of Telugu poetry; giving the laws that should guide the construction of the different kinds of metre. It is of some length, in a beautiful hand-writing, and in good preservation. The poem is valuable, on the subject to which it refers; but does not bear on the leading object of this investigation.

The work is briefly entered in the Descriptive Catalogue, Vol. I. p. 353, as a "Treatise on Telugu prosody, by LINGAYA MANTRI of *Veylatur*." This name probably designates the author's patron.

Manuscript Book, No. 33. Countermark 787.

Section I.—An account of the Chola-rájas.

VAYAL VARZI ADITTA CHOLAN was crowned at 16 years of age at *Caliyur*, west of *Trichinopoly*. He confided the government to a minister, and occupied himself in the worship of SIVA. He fostered the *Saiva* religion. A wild elephant greatly troubled the country. A hundred men were sent to take it; and the elephant, being pursued, met in the way an ascetic, bearing a garland of flowers sacred to SIVA, which it seized and tore: the ascetic greatly incensed killed the 100 men, with an axe which he carried, and also the elephant. The *Chola* king, hearing of the circumstance set out with a force to destroy the adversary; but on coming near, and seeing only a devotee of SIVA, he kept his followers at a distance, and alone approached: he addressed the ascetic in terms of great humility. The ascetic was so overcome with sorrow at having killed the elephant and people of so devoted a follower of SIVA, that he took the king's sword to kill himself, which the king prevented; and a dispute ensued, which should kill himself. The king because his people and elephant had offended so devoted a votary of SIVA, or the ascetic, because he had killed the elephant and people of so exemplary a king. As a child was born to the king on that propitious day (*Suba-dina*) the child was called SUBA-CHOLAN who being installed by the care of his father, the latter died after ruling 350 years. SUBA-CHOLAN married and came to live at *Jambhu kesva-*

ram, where he ruled 35 years. Some fable follows, about the birth of JAMBHUKESVARER, the tutelary god. The son of SUBA-CHOLAN was called VARA GUNA CHOLAN. He dedicated his wife to the service of the god, in the fane of JAMBHUKESVARER. He led her to the fane by the right hand, and soon after all her body except the right hand was found to have been taken into the image. VARA GUNA, considering that he had taken hold of this right hand, earnestly inquired what crime he had committed, that he should be so marked. Soon after the hand also was drawn in. After some time the god, in the shape of a brahman, appeared to the king; and reproaching him for offering up his wife, invited him to make a sacrifice of himself also, which he is stated to have done, when he rejoined his wife on a celestial car, and both acquired beatitude. He ruled 75 years. PUGERH CHOLAN formed the town of *Uriyur* and ruled therein, with great credit, for 60 years. By the advice of his *mantiri* (or minister) he engaged in an inroad on the *Chera* king; in order to get plunder, with which fanes and brahman choultries, might be built, and fame in the world acquired. The *Cheran* repelled the invasion, and the *mantiri*, who was also general, only just escaped with his life; but, to make it appear as if he had conquered, he brought a hundred skulls and shewed them to the king. Among these heads one was discovered to be that of an ascetic, from having braided hair; at which circumstance great grief arising and the loss of the kingdom being feared, the head was put into a case of gold. A fire being kindled the king prepared to commit himself to the flames along with the head; but SIVA appeared, on his bullock vehicle, and told him his devotedness was accepted, that the fault of the war was his minister's, not his, and commanded him to live prosperously. At his own request, notwithstanding he was beatified, holding the said skull in his hand. Hence his epithet *Pugerh Cholan* or "the praised." KRI-BALA CHOLAN succeeded, and became accomplished in knowledge. Instead of taking one-fifth as his predecessors had done from the cultivators, he contented himself with one-sixth part. He acquired great ascendancy, and ruled with great equity. By reason of it, the tiger and the cow rested in the same shed; the cat and the rat dwelt in the same place; the snake and the frog were like mother and child, (symbolical language). Thus his people were without strife, or divisions. Injustice was unknown. Notwithstanding, the king fearing neglect on the part of his ministers, or servants, had a bell erected between two pillars in the public street, proclaiming that if any one was aggrieved, it was only necessary to sound the bell, and the king's attention to the case would be given. He thus ruled with great prosperity until 64 years of

age, without the alarm-bell of justice having been even once rung. After his 64th year he had a son born to him. He greatly rejoiced and distributed gifts, on having a child born in his old age. VITHI VIDANGAM was the name of his son; and the usual education was given him. About this time an incarnation of various celestials took place in the form of a deceptive cow. (The description is here translated because it may be of service in understanding other symbolical language in other books.) "PARVATI and PARAMESVARER on the bullock vehicle, BRAHMA, VISHNU, and the remaining 33 crores of deities, the 48 thousand *rishis*, the *asuras*, the *mahá sactis* (female powers of gods), setting out from *Cailasa*, came down to be incarnate on earth, in the following form. The four *Vedas* became the four legs; BRAHMA and VISHNU, the two horns; the sun and moon, the two eyes; the *Vindhya* mountain formed the body; (*Para Sacti*) the female energy of the supreme *Brahm* (or first cause) became the abdomen; D'HERMA DEVATI (the goddess of the air) became the udder; the *svá-locá*, the *svá-míba*, the *sva-rúba*, the *sva-uchiyam* (four degrees of beatitude) became the four teats. VAYAVU (god of wind) became the tail; the atmosphere (*acasam*) became the two ears; LACSHMI became the womb; the sea became the urine; the eight serpents (at the eight points of the compass) became the intestines; wisdom, was the milk; thus deceptively (or symbolically) a cow was formed, and YAMA (death) was its calf." This description is quite sufficient to prepare for symbol, and exaggeration, in the incident to be narrated. This cow, with its calf, went from the fane of *Tiyágara Swami* to bathe and, when returning by a certain street, the king's son VITHI VIDANGAM was making a public procession. The cow and calf became separated in the crowd, and the calf, being bewildered, got under the chariot of the king's son, and was run over by the wheels, being thereby cut in two. The king's son was greatly alarmed, and meditated on TIYAGARAR, (a name of SIVA in the form worshipped at *Tiruvapur*.) The cow went all over the town seeking for the calf, and on finding its remains, put both halves together, and sought to give it milk. As it would not receive any, the cow arose and wept tears. The alarm of the king's son continued. The cow went to the justice alarm bell and rung it, on the hearing of which the king KRIBALA CHOLAN swooned. On recovering he directed his minister to go and see what was amiss. The grief of the king, and of his wife the young man's mother, is described at length. The wife suggested as a remedy that she would go, and fall under the chariot wheels, and be cut in two by them, as an expiation of the crime. But the king determined that the son himself however precious to them, must in that same manner

perform the expiation. In consequence he summoned a hall of audience, and therein formally commissioned his minister to go and see justice so rendered. The minister set out in state; and, on informing the young man of his orders, the young man gave his consent. The minister was in a sad dilemma, regretting on the one hand to kill so intellectual a young man, and bring on himself the guilt of bloodshedding, and on the other fearing punishment from the king, if he disobeyed orders. To extricate himself from the difficulty he slew himself with his own sword. The king's son being astonished continued his meditation on *Piyágarar*; expecting some further interposition in his behalf. The king was embarrassed at the double accumulation of evil. His wife blamed him for not listening to her first suggestion. The king rejected it as not good; and appointed the minister's son to succeed to the crown. The king set out, surrounded by a multitude of deeply-grieving people till he came to his son at *Tiruvatur*. The son reimonstrated on the advantage that was about to be given to envious neighbours, such as the *Pandiyán* and the *Cheran*. But the king considering that, if he did not sacrifice his son, there would be no rain, and no crops, ordered the chariot to move on, which ran over the young man, when prostrate on the ground and cut him into two pieces. The people greatly rejoiced at the spectacle. The two pieces of the king's son were presented before the cow to its great joy; and the crime of slaying the calf was expiated. The king next considered that he had now to expiate the sin of having occasioned the death of his minister. He accordingly was about to strike himself when the aforesaid *TRIMURTI* and other gods, composing the illusive cow, stayed his arm; and at the same time, raised to life again the minister and the king's son. The son was installed under the title of *BHU'PÁLA CHOLAM*. The gods decreed that the old king, as a reward, should have the pleasure of seeing his son rule with himself. Afterwards without being exposed to the pain of any future birth, the king (for his merit), the king's wife, and the minister also, received final beatitude. On account of his long reign, distinguished by so many virtues, the gods ordered him to be commemorated by the title of *Kribala Chola*, or "the gracious ruler:" he ruled eighty years.

BHU'PÁLA CHOLA, being crowned when sixteen years of age, and having married when twenty-five years old, exceeded his father in beneficence, and prosperously governed. In a hunting excursion he discovered a large chasm which consumed and wasted the water of the *Caveri* river. He directed a great many men to be employed to fill it up; all their efforts to fill it up were unavailing. Though much money

was expended and every possible method taken, yet the chasm still swallowed up the *Caveri* as before. The king resided eight years in the neighbourhood ; the better to superintend the work. A rishi, living near, told the king, that his labour was in vain, seeing that for some cause the *chakra* of VISHNU had entered the earth there, and by consequence the remedy was that either some enlightened king, or else some virtuous *rishi* (or ascetic), must enter the chasm, and be seated beneath on the *chakra*, when the gulph would close. The king took leave and returned to his town ; where he assembled his council and declared what he learned. After many donations, he proceeded in state, with the intention of casting himself into the chasm. The minister told the *rishi*, that if the king plunged into it, the same would be dishonor ; but that if he (the *rishi*) entered, it would be to him lasting fame. The *rishi* accordingly entered the chasm which immediately closed. A fane was built on the spot called *Tiruvala anchur*, (or the sacred whirlpool turning to the right hand.) The king and his suite returned to the palace ; where he prosperously ruled, but the *Caveri* now did damage, by overflowing its banks ; and the king went to the wilderness, and did penance six years, on that account ; when SIVA, sent a shower of mud, which raised the embankment, and kept the river within its proper channel.

A certain chief by the favor of RANGA SVÁMI (VISHNU) built the fane of *Sri Ranga*, with the spoils which he had plundered from the people even to the extent of snatching away the *táli*, or sacred token of marriage. Many laborers were employed, and a great balance remained due to them, which the said chief had not the power to defray. He in consequence inveigled them all into a boat, promising to pay them in the middle of a branch of the *Caveri* ; and, when there, he upset the boat, and they all perished ; but as this was a sacrifice to RANGA SVÁMI, all the laborers so sacrificed obtained beatification. Hence the spot acquired the name of *Colidam* (corrupted into *Coleroon**).

The king, expending a great deal of money, had the *Caveri* conducted to the westward of *Combaconum*, and opened channels for irrigation to a great extent around ; effecting a communication between the *Caveri* and *Coleroon* rivers. Of the additional produce so obtained, he took 1-6th, and gave the rest to the people. At *Combaconum* he built many fanes and prosperously ruled. His reign lasted 70 years. He had no son ; but his wife was three months pregnant. The *Pandiyan* took advantage of this time to attack the kingdom, and the aforesaid *Chola* king being worsted, took refuge with *Cumbhesvarer*, and did penance in

* This is a current tradition as to the origin of the name of the *Coleroon* ; the meaning of *Colidam* is " the place of slaughter."

the shrine sacred to him; and after a time, he obtained beatification. As he had done so much benefit to the country, in the embankment of the river he was called CARI CANDA CHOLAN.

APPENDIX.

The *Chola rajas* were so called because of their being of the solar race. (The derivation of *Chola*, from *Surya*, is not clear.)

Uttunga Cholan; Kulottunga Cholan; Tirumudi Cholan; Aruntapa Cholan; Rajendra Cholan; Manunithi Cholan; Ala peranta Cholan; Vara-guna Cholan; Ala peranta Cholan; Ariloru kadamai kondai Cholan; Anatana Cholan; Cadu-vetti Cholan.

Another list of the *Chola* princes is given, with the explanation of the names; and shewing three different names sometimes given to the same individual. The period of reign, in all, is too great. There were in all 23 kings of this race it is said. After CARI CARA CHOLA the race ceased.

Remark.—The preceding paper is of importance in many points of view; and the origin of the fane at *Seringham*, as herein stated, needs to be compared with other documents.

Section 2.—Discourse between a Tiger and a Cow.

This account is either a mere fable, or else a symbolical account of some transaction occurring near *Conjeverám*; in which a cow seized by a tiger pleaded for a loan of life, on certain reasons alleged, promising to return on a fixed day. The tiger gave the required leave, and the cow punctually returned.

The section is incomplete; and since it professes to be translated from the Tamil, which original work, if I mistake not, is found in the collection, any consideration of it may be deferred till that work comes under notice. This fragment, to the best of my judgment, is useless.

Section 3.—Abridged account of ISVARA, VISHNU and BRAHMA.

This paper contains a description of the divisions, and residents, within the regions of *Vaicon'tha* and *Kailasa*, similar or the same, (difference of language being excepted,) to the Tamil manuscript translated and printed in Or. Hist. MSS. vol. 2. App. B. Any further notice of it here is, by consequence, superfluous.

Section 4.—Account of the temples of Cánchi or Conjeveram.

The legend of the place, as collected by CÁVELLY VENCATA BORIAH. It was a chosen place by SIVA. PARVATI shaded the sun and the moon, being the eyes of SIVA; by reason of which darkness covered the earth;

and to blot out the fault so committed, PARVATI came down to do penance under a mango-tree, at that place. SIVA sent various rivers, the origin of which are mythologically stated.

VISVACARMA built a temple; and after many intermediate matters (which however are not stated) in the time of CRISHNA rayer, even as he had rebuilt many other temples so he rebuilt the fane of *Ecambarisvara*. There are other mythological or *pauranic* statements of the foundations of other places, based on fables concerning BRAHMA, VISHNU and SIVA. At a later period there is mention of four towns around, to which roads led from *Conjeveram*; that is first, *Mahabalipuram*; second, *Devalapuram* to the south; third, *Virinchipuram*, and fourth, *Narayanapuram*, (first, *Vaishnava*; second, *Saiva*; third, *Saiva*; fourth, *Vaishnava*.)

VISHNU born as NAREDA introduced the *Bauddha* system, to expiate which fault, he was required to do penance at *Conjeveram*. The *Jainas* spread through the country, and had a settlement near *Conjeveram*. SANCARÁCHARYA came thither, and overcoming the *Jainas* in disputation re-established the Hindu religion, according to his own tenets. There is still however a small town near, called *Canchi* of the *Jainas*. Another existing evidence of the ancient prevalence of the *Jaina* system at this place is, that in the walls and edifices, built by CRISHNA rayer, images of the *Jaina* system are wrought in with the other workmanship.

BRAHMA performed a great sacrifice at one of the sacred hills at *Conjeveram*, in the fire of which VISHNU, as VARADA rája, was born; (being the form of VISHNU worshipped in the *Vaishnava* fane at *Conjeveram*.) The elephant of VISHNU gathering lotus-flowers from the tank, had its legs bitten off by an alligator; and VISHNU slew the alligator with his *chakra*: (an event commemorated in processions by carrying round the image of an elephant without legs.) Notice of the different *vahanas* or vehicles, used for the processions of the image of VISHNU, at the great annual festival in the month of May.

Notice of the images within the Saiva fane of Ekambèsvara.

The origin of the place is lost in the remoteness of very ancient time. The image of CAMÁCSI was originally of clay. Three towers and the inner shrine were constructed by TRIYAMBACA RAYALU. In one shrine there is an emblem of SIVA at which RAMA (CHANDRA) performed homage, in order to expiate the sin of killing the *racshasas* of the country. There is also an image of PERUMAL (VISHNU) to commemorate the cure of SIVA, (after swallowing poison with the *amrita* in the *Curma avatara*.) Brief mention of other images connected with similar legends. A repetition of the fable connected with the mango-tree, men-

tioned at the beginning. Some porches and shrines were built by TEN-AGARA-PILLAI of *Tanjore*. Other notices of different localities of the fane. The hall of a thousand pillars is built over the place where was the pit in which BRAHMA performed his great sacrifice ; there is a sacred pool in the midst. In the *Barata Candam*, or continent south of Mount *Himálaya* there are one thousand and eight fanes ; of these one hundred and eight are special, and of these latter twenty-eight are within the district of *Conjeveram*. The names of these twenty-eight fanes are given. Next is given a specification of sacred pools (*tirt'has*) connected with the said fanes.

Notice of the Ammen-kovil, or fane of the local goddess.

The shrine was built by VIRA DEVA MAHA RAJA. A tower was built on the south side by PALLALA RAYUDU. To the west of the goddess' shrine there is an image of SANCARÁCHARYA, also of DURVĀSA RISHI. There is a golden image of CAMACSHI, termed *bangara* (the golden). An image of SANTANA GANAPATI paid homage to by the childless, who desire to have children : other minute details. Just before the spot, on which the image of CAMACSHI is placed there is a chasm, hollow, or cavern, in the earth. SANCARÁCHARYA is traditionally stated to have concealed the image therein for greater safety ; and it is popularly reported that the original CAMACSHI is still hidden therein.

Detail of worldly power.

The names of a few monarchs are given, coming down to the latter rayers, and *Gajapatis*. Lengthened periods are ascribed to the earlier rulers (gathered from the *Puranas*), but nothing is given that can add to or correct other information, on these subjects.

Rulers at Conjeveram.

BUDA-LINGA-PAIYA.	ALI MURAD KHAN.
JULU PUBAR KHAN (i. e.	DAVUD KHAN.
ZULFECAR KHAN.)	SADULLA KHAN.

Here the writer is more at home ; a notice is given of the events connected with the Muhammadans of *Vellore* and *Arcot*, through the wars in the *Çarnatic*, and down to the settled rule of MUHAMMED ALI. It is brief considering the multiplicity of the transactions ; but may have its merit, as a testimony written from tradition, near the time and place of the events recorded, and by a native, acquainted with native opinions.

Cánchi Mahatmyam.

Another brief version of the legend noticed at the commencement. That is to say PARVATI shaded both eyes of SIVA which produced dark-

ness over the world, and troubled both gods and men. As a punishment for this “legèreté” PARVATI was sentenced to become CÁLI, and then to go down to earth to do penance, which took place at *Conjeveram*. After acquiring merit by that penance, in which her form included several rivers, SIVA asked what gift she required, and the reply was, that he would come and marry her at that place. To this request he consented; and, when he came, he was accompanied by BRAHMA and VISHNU; the former of whom performed a great sacrifice. SARASVATI and LACSHMI were born from the eye of PARVATI; and the marriage between BRAHMA and VISHNU and their consorts was celebrated at the same time, as the marriage of SIVA and PARVATI. The place hence acquired great celebrity. The *rishis*, who were present at the ceremony, each one established an emblem of SIVA bearing his own name; and on the eight points of the compass, there are eight *Durgas*, as guardians. There is also specially a fane of *Bhairava*, a ferocious form of SIVA.

Remark.—Any information connected with *Conjeveram* acquires importance from the celebrity of the place, and its great influence as a metropolis of idolatry. The legend of PARVATI shading the eyes of SIVA is *pauranical*; but I think it deserves special notice, though perhaps not in this place. If I understand the import aright it designates something differing from any eclipse: but I would wish to examine the subject in connexion with other records before offering any opinion. The circumstances concerning the *Jainas* tend to elucidate some parts of the *Chola patryam*, and it would seem as if SANCARÁCHARYA were the *Saiva* teacher therein referred to. The antiquity of the structures at *Conjeveram* cannot be great, since they are posterior to the time of SANCARÁCHARYA; but that the place had some little note under early *Chola* kings, before the ascendancy of the *Jainas*, seems conjecturally probable*.

This paper has been restored from small writing, and pale ink, to a more permanent form.

Section 5.—Account of the Setupatis or feudatory chiefs at Ramnad.

This section was before restored in Vol. I., for reasons stated in the accompanying abstract then given. See 1st Report. Art. B.

* The king of *Kánchipura* is mentioned in the Samudragupta inscription at *Allahabad* as *Kanchiyaka Vishnu*,—that being the title of the race then ruling there.—J. P.

Book, No. 49. Countermark 739.

Section 8.—Account of the Vellugótvaru, descendants of the Vencata-giri rája, with an account of Vencata-giri in Telingana.

Stanza. The Velma race were born from the feet of VISHNU.

In the village of *Anumanagal* a son of SHEYUR POLU REDDI of the tribe of *Anumagantu*, with his servants named RESAN, when ploughing a waste piece of land, discovered a hidden treasure and an aerial voice was heard, telling the master (SHEVI-REDDI), that if he offered a human sacrifice he might safely take possession of it. While in great doubt, his servant RESAN voluntarily offered to become the sacrifice, on condition that the REDDI should engage on behalf of himself and of his posterity, that he and they would take the cognomen of RESALA, and always marry the first wife from out of his (RESAN's) pariah tribe. To these conditions the REDDI assented; and, offering his servant in sacrifice to BHAIRAVA, took possession of the treasure. At a subsequent period while surveying his now very extensive fields, a storm came on, and while he stood under a tree a thunderbolt descended close to him, which he took up without fear, and then the hamadryad of the tree appeared to him, and made him great promises for the future. Two of his inferior workmen had taken refuge under the same tree, and unseen by him, had seen and heard what passed; the report of which they carried to the village, where it was much talked of; and at length reached the ears of the *Ganapati*, or prince of the country, who sent for SHEVI-REDDI, and after flattering distinction gave him certain banners, and ennobled him as feudal lord of a country producing a lac annually. He also received the title of *Pillula marri Bétála Rávu*. From the *Bétála*, or *hamadryad*, before mentioned he also, received certain immunities of a super-human order.

2. He had three sons, named respectively DÁMA NAYADU, PRASADITYA NAYADU, and RUDRA NAYADU. Two were much distinguished. DÁMA NAYADU, the eldest, by skill in the use of the sword, by great advantages obtained over others, and the acquisition of wealth and honors. The second PRASADITYA was an officer of authority under GANAPATI DEVA RAYALU; and had a hand in the circumstances of the succession after his death, whereby the royal authority at *Oráganti* devolved on PRATAPA RUDRA.

3. The aforesaid DÁMA NAYADU was the head of his race. Two of his many sons, by name VENNAAMA NAYADU and SABBI NAYADU, were most distinguished.

4. VENNAAMA NAYADU became head of the race. His son was YIRADÁCHA NAYADU who, with his cousin, son of SABBI NAYADU, were

successful in their incursion against neighbouring places, extending to *Canchi*, and to the *Pandiya* kings. The Mussulmans are also mentioned as beaten in defence of another chieftain. The son of VENNAMA named SINGAMA NAYADU, became head of the race, and was slain before the fort of *Jalli palle*.

5. His two sons ANUPOTA NAYADU and MÁDAH NAYADU assembled a great force, and overcoming all enemies, carried their power to an increased extent, adding to the fame of their race, and distinguishing themselves by donations to the brahmins. An extravagant account is given of the number of rájas conquered by them, the Chalukyas being among the rest, and also the forces of the *Gujerati* rája. The two chiefs ANUPOTA and MADAH divided the country into two parts, and ruled in distinct towns, each one over his portion; the first in *Rajakonda* and the second in *Devakonda*.

6. The son of MÁDHU named PEDDU VEDA GIRI NAYADU, added to former conquests, and acquired additional trophies.

7. PEDDA VEDA GIRI NAYADU had two sons, named RÁMA CHANDRA and CUMARA MÁDHA NAYADU, who made some conquests.

8. The sons of CUMARA MÁDHU were CHINNA VEDA GIRI N. and LINGAMA N. The father was slain by another chief, and LINGAMA N. slew him in return, who also overcame some others.

9. LINGAMA NAYADU's son was PURVATA NAYADU whose son was LINGAMA NAYADU.

10. The race is carried forward, through a few other names.

11. Some strifes of neighbouring feudal lords.

12. Records assistance rendered to the rayer in suppressing some opposers at *Chánnapatnam*.

13. SINGAMA NAYADU was versed in learning.

14. DIMMA NAYADA is said to have conquered the *Gujerat*, *Chola* and *Pandiya* rajas.

15. DHURMA NAYADU conveyed to his posterity the title of *Ravuvuru*.

16. The succession of the race is carried on down to 28 VENCATADRI NAYADU, who ruled at *Vencata-giri*, and in his time the name of the *Vencata-giri* kingdom originated. The name of that place from books and inscriptions is found to have been *Kal máli*, from the name of a local goddess worshipped by a few cottagers. One named GOBARI BUKHA rája had built a fort and resided there; he was driven away by VENCATADRI who took possession, changed the name of the *Sacti*, and caused it to bear the name of *Vencata-giri*, from VISHNU worshipped at *Vencata-challa* (*Tripetty*), distant four *ámada* or *kadums* (40 miles).

His son was RAYAPA NAYADU who succeeded to the government, 29 down to 31. Some other names down to YASAMA NAYADU, and SINGAMA NAYADU, by whom a great battle was fought with other opposing chiefs in a plain near *Utra Melur*, in which they gained a victory, Sal. Sac. 1523, (reference to another book called *Sasamalica*, No. 8,) its substance given here. (The scene was in the Tamil country, *Madu vantaca*, being mentioned as near the place of combat.) The Muhammadans were mingled up in the affair, in connection with *Ginjee* and *Vellore*. Down to 34 many details are given, too complex for abstracting, among which it appears that the *Velligotivaru* were driven, from their native district by the Muhammadans, who took it into possession; that *Vencata-giri* was a part only of the *Chandra-giri* kingdom; that the Muhammadans acquired an ascendancy, and that certain cruelties were attendant on ZULFEKAR KHÁN's incursion into the Carnatic, that *Vencata-giri* was assumed into possession by them, but by solicitations at the court of *Golconda*, a restitution of this and some other districts was made, on condition of paying tribute. Certain grants as made by persons holding privileges under AURUNGZEBE, are mentioned in the manuscript as deduced from inscriptions, one of the dates is 1618 Sal. Sac. (A. D. 1696).

35. Some other names, and date of a grant by PEDDA YASAMA NAYADU in S. S. 1620, with him the line of VELLUGOTIVARU ceased, and the race was transferred to adopted children.

36, 37. Some other details; an invasion of Muhammadans from *Arcot* who plundered and burnt, and in the disturbance many records perished; when the invasion had swept by CUMARA YASAMA NAYADU again resumed possession.

38. BANGARU YASAMA NAYADU (the present raja), his agent SETHU RAYEN went to *Madras* and procured an intervention of the Company's troops to confirm him in his authority. Details of PEDDANA and SUBRAHMANYAN the agent of BANGARU YASAMA NAYADU, leading to an awful tragedy. PEDDANA had accused SUBRAHMANYAN in the *Chittur* court of firing a village, and SUBRAHMANYAN told him that in consequence he would have him carried out by the legs dead, like a dog. In prosecution of his design, he constructed a variety of annoyances, and got up a suit in the zillah court; PEDDANA when summoned refused to appear. When an attempt was made to seize and sell his house, he forcibly ejected the officer of the court; in consequence a summons was sent by the hands of a captain of sepoys with a company under his command. PEDDANA not knowing the English customs, and from the high spirit of the *Velmarar*, had prepared his house so as to have all

the inmates killed, and the house set on fire. On the captain making the demand of his appearance at the court to plead, he went inside and shut the door, but losing heart to transact all the tragedy, it was managed in part by a servant. The result was the murder of all the inmates PEDDANA included. The door was then thrown open. The officer grieved went away, and left the disposing of the bodies with BANGARU YASAMA and SUBRAHMANYAN; who, as they passed, spat on them, and had them carried out heels uppermost as dogs are carried, and then not buried, but merely covered with a little earth, exposed to beasts and birds. The *Chittur* court had an examination of the outdoor servants but no guilt attached to them. The manuscript leaves off without any mention of the death of SUBRAHMANYAN which is otherwise known to have since occurred by a cancer on his back slowly and with extreme torture. BANGARU YASAMA is said to be still alive.

Remark.—The preceding abstract is not much more than an index. A translation of the entire manuscript may be made by me another time. A notice of the manuscript is entered in the *Des. Catal.* Vol. I. p. 206. It is more than usually correct as far as it goes, and will be found in most of the leading points to harmonize with the foregoing outline.

D. MAHRATTA.

1. A roll of country paper, without title, mark or number.

The contents of this roll consist of copies of three letters addressed by RAGU NATHA YADAVA to NANA FARNIS relative to a disputed succession to the throne at *Poonah*. In answer to communications from NANA FARNIS, (the minister of state,) his correspondent RAGONAUTH gives him details of the strength and munitions of the subordinate rajas and chiefs, the *Nagpore* raja, and the *Guicovar*, or raja of *Gujerat*, being among the number. Various details are added as to battles, and connected circumstances. The letters are written in the midst of the circumstances which they describe; and might be of use to a historian engaged in narrating the events of that particular period, comparatively recent, but they are too minute, and local, to admit of abstract, which besides does not appear needful, since a brief index pointing to the existence of such correspondence may here very well suffice.

The roll attracted attention from its decayed and injured condition. A little trouble being sufficient to put it into a permanent form it was restored; for papers of such a sort may acquire an additional value with time.

2. Another roll, a little larger in size was found on examination to have been filled with statistical details, concerning the boundaries, pro-

ducts, revenues, and similar matters, of the Peishwa's dominions, of which *Poonah* was the capital. But being torn, damaged, transposed and in part lost, any attempt to restore it was given up; and the loss probably is not of any consequence.

3. Copy of an ancient record of the rulers of *Chandra-giri*.

Manuscript Book, No. 45. Countermark 735.

This book on examination proved to be an interesting (though very brief) chronicle of the *Yadava* race, which formed one of the early dynasties of rulers in this country.

The record is said to have been extracted from all the documents in the fort of *CRISHNA* rayer, relative to the rayer dynasty.

The commencement of the *Yadava* dynasty is dated from Sal. Sac. 731, (A. D. 808-9,) beginning with *SRIRANGHA YADAVA RAYALA*, and the dynasty is continued downwards to the foundation of the fort, concerning which there is a little, apparently fabulous, matter. The fort was first called *Deya Durgam*, by *YADAVA RAYALU*, in Sal. Sac. 929, (A. D. 1007-8.) At a latter period one of its rulers meditated an invasion of *Vijayanagara*, but abandoned his intention on discovering the power and resources of *CRISHNA* rayer. The conquests of the latter are briefly alluded to; and the circumstance of the *Gajapati* prince, giving his daughter to *CRISHNA* rayer to cement a treaty of peace with him, is mentioned. The date of *CRISHNA* rayer's death is fixed on the 8th of *Cartikrya* month, Sal. Sac. 1452, (19th or 20th November, 1531.) In all twenty-seven princes of the *Yadava* race ruled, during 339 years, (an average of $12\frac{1}{2}$ years to each.) The name of *Deya Durga* was changed to *Chandra-giri*, by one of the race, for reasons specified. The country came under Muhammadan rule in Sal. Sac. 1587, (A. D. 1665-6.) The names of these rulers are given: they governed, in all during ninety-five years.

There follows a descriptive mention of the fanes, and other sacerdotal buildings erected, or endowed, by the different rulers of this dynasty: *Tripetty* being the principal one.

Remark.—This document claims a full translation. It possesses considerable internal evidences of authenticity; and its evidence in history is required. The book is damaged though to a less degree than many in this collection. I have had it restored for the being better preserved, pending its full translation.

E. SANSKRIT.

Palm-leaf Book, No. 17. Grant'ha Character.

Copy of an Inscription on copper of Sadá Siva Mahá rayer.

Recapitulation of the lunar race, down to YAYATI; of whose line ISVARA RAYEN was born. NARASA RAYEN, TIMMAJI NARASIMMA RAYEN, VIRA NARASIMMA RAYEN, CRISHNA RAYER, ACHYUTA PAYER; the two latter were half brothers, sons of VIRA NARASIMMA RAYER, by different mothers: (here some letters are lost or left out, so that there is no intelligible meaning;) SADASWA RAYEN. In his time the inscription was recorded, Sal. Sac. 1478, in the *Nala* year, in *Margara* month, on Sunday, a new moon day, and eclipse. At which time, peculiarly adapted to religious donations, certain lands and numerous villages were given by the rayer, being then in the shrine of *Vitulesvara Svámi*, on the banks of the *Tungabhadra* river, to *Ramanújachárya* at *Sri Perambúr*, the different villages and lands being in the neighbourhood of that place. The usual sloca at the close is not given, a leaf perhaps being wanting.

Note.—It is doubtful whether the donation was to RAMANUJA, in his life time, or to a shrine first established by him; the latter from dates, and attendant circumstances, seems to be most probable.

Conclusion.

My report for the three months inclusive from the beginning of October to the end of December, 1837, here finishes. It may perhaps appear, that the abstracts, herein given, offer results of considerable importance. It is however superfluous to add any further observations to those already given, at each step of the investigation.

Madras, December 31st, 1837.

II.—*Some account of a visit to the plain of Koh-i-Damán, the mining district of Ghorband, and the pass of Hindu Kúsh, with a few general observations respecting the structure and conformation of the country from the Indus to Kábul. By P. B. LORD, M. B. in Medical Charge of the Kábul Mission.*

[Communicated by the Government of India.]

A parallel of latitude drawn through *Kálabágh*, and west of the Indus would present a remarkable difference in the course of the mountain chains as observed to its north, and south sides. In the latter direction the *Solimán* and *Kála* ranges, the one of which may be looked on as a continuation of the other, generally preserve an almost perfect parallelism with the course of the Indus; while on the other side every range, and they are numerous, from the *Himálaya* and *Hindu Kúsh* to the salt range

inclusive are at right angles with the direction of the stream. In other words the general line of the former is north and south, of the latter east and west. It is of the latter and the country they include that I would at present more particularly speak.

In addition to the general course of the chains thus laid down, there is another fact subordinate yet of no less importance towards determining the physical formation of this part of the country. When the two mountain ranges have for some time preserved their parallel east and west course, the northern is observed to deflect or send off a branch towards the south, while a corresponding deflexion or ramification of the southern chain comes to meet it, and the plain which otherwise would have been one continued expanse from east to west is thus cut into a number of valleys, the longitudinal axis of which however, is still in general to be found in the same direction. If we conceive these valleys to be few, spacious, and well marked towards the north, and south, while in the central or *Kohat* region, they become small, numerous, and crowded so as to resemble a tangled maze, or net work, we shall have a just general conception of that tract of country west of the Indus, which may be familiarly described as lying between *Kábul* and *Kálabágh*.

Unquestionable geological facts, such as the structure of igneous rocks, poured out under strong pressure, the presence of fossil shells, &c. lead me to the belief that several if not all of these valleys were at some former time the receptacles of a series of inland lakes, and the nature of the shells found (principally planorbis and paludinæ), seems to indicate that the waters of these lakes had been fresh. In this manner three grand sheets of water separated by the mountain deflexions before alluded to, would appear to have occupied the entire country from *Kábul* to the Indus, and their basins may now be distinguished as the plains which afford sites to the three cities of *Kábul*, *Jalálábád*, and *Pesháwar*. The drainage of these basins is most tranquilly carried on by the *Kábul* river which runs along the northern edge of each, conveying their united waters to the Indus; but in former times when more energetic means were necessary the mountain barriers burst and the shattered fragments and rolled blocks, that now strew the *Khaiber pass* bear testimony to its once having afforded exit to a mighty rush of waters, while the *Gidergalla* (jackal's neck) or long defile east of the plain of *Pesháwar* clearly points out the further course of the torrent towards the bed of the Indus, whence its passage to the ocean was easy, and natural. While at *Jamrad* I had an opportunity of observing a fact which strongly supports the idea I have ventured to propose for a well which the Sikhs were employed in sinking within their new fort of *Fatteh Garh*,

and which had already proceeded to the depth of 180 feet, had altogether passed through rolled pebbles of slate and limestone, the constituents of the *Khaiber* range of hills. But the wells of *Pesháwar*, generally twenty or thirty feet deep, never passed through any thing but mud and clay strata. Now the fort I have mentioned is situated at the very mouth of the *Khaiber pass*, and *Pesháwar* is twelve or fourteen miles distant towards the other extremity of the plain. If then this plain were once the basin of a lake, into which a stream had poured through the *Khaiber pass*, it is obvious that such a stream would at its very entrance into the lake have deposited the rolled pebbles and heavier matter with which it was charged, while the lighter mud and clay would have floated on to a considerable distance; in other words, the former would have dropped at *Jamrad*, the latter gone on to *Pesháwar*, and this is precisely the fact*.

Connected with these three basins and joining that of *Kábul* almost at a right angle from the north, is the plain of *Koh-i-Daman* (the mountain's skirt), which stretches away to the very foot of *Hindu Kúsh*, and gives exit at its northern end to four several routes† by which that chain may be passed. It is an extensive and fertile plain, bounded on all sides by primitive hills, those to the north, east and south, being chiefly of slate including all the gradations from clay to mica, and even at times closely bordering upon gneiss; while the ridge to the west shows the bare granite, and it is at the base and along the windings of this, that occur the vineyards, orchards and gardens of *Shakar-durrá*, *Istalif* and *Isterkhech* so famed in the commentaries of the emperor *BABER*.

The plain is about forty miles in length, with a mean breadth of perhaps sixteen or eighteen. Mountain streams, pouring down from each of the four passes I have mentioned, and bearing their names, unite their waters in its centre, and afford facilities for irrigation which have been by no means neglected; the mulberry, the vine, the walnut, the almond, with peaches, apricots, melons, and fields of cotton, tobacco, rice, wheat, barley, juwari and other grains occur in the richest abundance.

Naturally anxious to visit a place of which we had heard so much, and the praises of which the Afgháns are never tired of reciting, we

* No mere irruption of water from a mountain lake would have time to grind down masses of rock into boulder, pebble, gravel and sand. These deposits are rather attributed to very long continued action of ocean beaches, or mountain detritus.—ED.

† From a point towards the centre of the plain (*Dush-i-Bagram*) I found the bearings of these four passes as under :—

Panjthar pass, bearing N. Shahel, 15 N. W. Parwan, 25 N. W. Ghorband, 50 N. W.

availed ourselves of the first opportunity afforded by a slight intermission in our business and started from *Kábul* about the middle of October; Lieutenant LEECH, and myself having the further intention of proceeding to the top of *Hindu Kúsh*, he for the purpose of reconnoitring the pass, and I to pick up any stones, plants, or animals that might occur in the way.

Our first day's march was sufficiently barren, being chiefly occupied in passing over the low slaty ridge which separates the valley of *Kábul* from that to which we were proceeding, but on the second morning having gained the entrance of *Shakar-darrá*, our entire road was one succession of gardens. The trees had already put on their beautiful autumnal tint. The mountains exhibited the grandest varieties of light and shade. Clouds still lingered amongst their inequalities and rested here on a speedy cliff, there on a lengthened streak of snow which, deep in a ravine, had resisted the whole force of the summer's sun. The dead nettle, the thistle, the dog-rose covered with hips, the may with its glistening hair berries, the wild mint, fennel, lavender, and a thousand other well known plants perfumed the air or recalled our recollections to our native land. The morning was calm, grey and autumnal. We were filled with a tranquil pleasure.

Our tents were pitched at the entrance of the *Bágh-i-Sháh*, a garden planted by SHÁH TAIMUR. We entered and found it spacious and beautiful though in decay, many of the loftiest poplars (*Chinars**) had lately been cut down by orders of MUHAMMAD ABKAR KHÁN, but so great was the abundance of shade, that their fall would scarcely have been noticed had they not lain in our path. At the farther end was an ascent which we climbed and from which the most glorious prospect of vale and hill, sunshine and shade, mountain and rivulet, garden-and woodland, burst on our view. There had formerly been a garden house on this spot, and beneath we could perceive where the water dammed in had formed a lake, but the dam was destroyed, the lake was gone; a decayed tree had fallen across the bed of the rill which had formerly supplied it, and its waters diverted from their course had spread themselves over the adjacent flats, and converted them into plashy swamps.

It struck us as not a little singular that amidst so great a profusion of vegetation animal life seemed all but totally extinct. A few magpies, sparrows and pigeons with an occasional chikor (*Tetrao rufus*) were the sole representations of the winged tribes, as were a small lizard, and a frog, of the reptiles. The greater number we were told had emigrated for the winter towards the warmer regions of *Jalá-*

* *Platanus Orientalis*.

labád and *Pesháwar*, and even some as the *Kalang* or Indian crane to the plains of Hindustan. The thermometer in our tents at this time ranged between 45° and 65° Fahr.

We lingered for three days amongst those delicious vales, passing slowly through *Shakar-darra*, *Ká-darra* and so on to *Istalif*, but the snow began to fall rapidly on the higher hills, and it became evident that our attempt on *Hindu Kúsh*, must be made immediately or relinquished for the season. Without further delay, therefore we left the skirts of the hills and marched to *Charikar*, a flourishing town towards the northern extremity of the plain, where a few hours sufficed to make the necessary preparations for our excursion.

The entrance of the *Ghorband pass* by which we meant to penetrate was but four or five miles in a northwest direction from the town, but though the foot of the mountains was thus near, the road through them was no less than fifty miles in length before it led us to the top of the pass over *Hindu Kúsh*, by which the great caravans from Tartary or *Turkistan* annually arrive in *Kábul*. As the *Uzbeks* at the other side of the pass are notorious slave-dealers, secrecy and dispatch were alike advisable; accordingly on the morning of the 18th October, equipped as *Afghan* horsemen and accompanied by four mounted attendants, and a guide to whom alone we had entrusted our plans, we marched from *Charikar* and halting an hour at noon to rest the horses, succeeded by sunset in reaching *Sherikai* the last inhabited spot at this side of the pass, from which however it was still distant eighteen miles. In the course of this day's journey we had first come on micaceous schist, dipping to the N. W. at an angle of about 45°, which soon however increased until the strata became perfectly vertical. Gneiss then succeeded, but soon gave way and the mica slate again came up graduating insensibly into black slate, intersected by numerous thin veins of quartz, and presenting in the neighbourhood of *Sukht-i-chenar* a large, valuable though unwrought, iron mine, of the kind usually denominated red sparry iron ore! This gradulation of the micaceous into clay slate is well shown in some of the specimens I was enabled to collect, and which with specimens of the different ores mentioned I hope when an opportunity presents to have the honor of forwarding. In the mica slate immediately over the entrance of the pass, and on the very summit of the hill, occurs a vein of silver ore which however appeared to me so poor that it would scarce pay the expense of working. I heard of a much richer vein in the pass of *Panjábír*, which was said to have been worked to a great extent in the time of the *Bhagatais*, but this I had not one opportunity of seeing: during the

march granite once or twice made its appearance, shooting up abruptly through the slate. It was of a large open grain approaching nearly the species termed graphic. Wherever the valleys opened advantage had been taken of it for the purposes of cultivation, and we passed several little green spots, containing mulberries, walnuts, fields of barley, and a dwarf cotton, which, though in pod, did not exceed six or eight inches in height. Next day the formation was extremely simple and well defined. At first we had a mica slate in strata running nearly east and west, and dipping at an angle of 75° a little to the west of north. To this succeeded gneiss in irregular blocks, with contorted laminæ gradually changing into regular strata, the dip of which (in the same direction as that of the mica slate), increased until they became perfectly vertical, and then came up the granite, forming the last six miles of the ascent, and shooting up above the pass in such precipitous peaks that the snow which lay thick round their base could find no resting place along the sides.

The road had risen so gradually that it was not until within 12 or 15 miles of the summit that we found the ascent becoming so rapid as to cause the stream which occupied the bottom of the valley to cascade, nor did we ourselves experience any considerable difficulty until we had arrived within a mile of the pass. It then became very steep, and in consequence of a partial thaw of the snow, very slippery and dangerous. The horses fell and appeared much distressed. We were obliged to dismount and proceed on foot, and in so doing we met the goods of a *Kafila* which had reached the opposite side of the pass, but in consequence of its slippery state had been unable to proceed. A fresh supply of beasts of burden had been collected on this (the south) side, and were waiting below while the goods were being transported over the summit on men's shoulders. As this was on the 19th October it will serve to give a fair idea of the early period at which this pass becomes impracticable. We learned from the persons employed in collecting toll that in ten days more at furthest it would be finally closed by the snow, after which time no *Kafila* could venture. The reports of the natives had informed us the persons ascending this pass were frequently seized with giddiness, faintness, vomiting, and the other symptoms usually described as occurring at considerable elevations, and though we ourselves experienced nothing of the kind, yet we see no reason to doubt the general correctness of the story, as we estimated the total height of the pass as little inferior to that of Mount Blanc. This is a point we regret exceedingly we had not the means of determining in any precise mode. A thermometer which we had brought with the intention of ascertaining the boiling point of water on the summit was unfortunately

broken on our first day's march, and a barometer was too cumbrous and ostensible an object for persons wishing to avoid observation. However from calculations made by Lieut. LEECH (to whose survey I refer for all topographical details), respecting the rates of ascent at portions of the road, we felt inclined to conclude that the total height could not be less than 15,000 feet, and comparisons which I have subsequently been able to make with other passes in the same range, the height of which I ascertained, afford me assurance that this is by no means an over-estimate.

We searched in vain on the top for the *Kirm i barf* or snow-worm, the existence of which is confidentially affirmed by the natives who accounted for our want of success by saying that fresh snow had fallen, and that the worm was only to be found on that of last year. In that case its existence at least on this pass must be extremely limited, as it would be hard to name a month in which snow does not or may not fall here.

At the time of our visit the snow, which on the southern face extended in any quantity to a distance of not more than four or five miles, on the northern, reached eighteen or twenty; and at a subsequent period, November 9th, when I made an attempt to go into *Turkistán* by the pass of *Sir-Alang**, and met with no snow until within ten miles of the summit, it actually on the northern face extended 60 miles or nearly four days' journey. This is a fact which forcibly arrested my attention as the reverse is well known to be the case, in the *Himálaya* chain where snow lies lower down on the southern face than on the northern, to an extent corresponding with 4000 perpendicular descent. But the *Himálaya* and the *Hindu Kúsh* have the same aspect, the same general direction, lie nearly in the same latitude, and in fact are little other than integral parts of the same chain. The local circumstances however connected with each are precisely reversed. The *Himálaya* has to the north the elevated steppes of central Asia, and to the south the long low plains of Hindustan. *Hindu Kúsh*, on the other hand, has to the south the elevated plains of *Kábul* and *Koh-i-Dáman* between five or six thousand feet above the level of the sea, while to the north stretch away the depressed, sunken and swampy flats of *Turkistán*; *Balkh*, according to Captain BURNES, being only 1800 feet, while *Kunduz* at which I am now writing is by the boiling of the water† not quite 500 above the surface of the ocean.

* The upper district in the *Parwán* valley is called *Alang*; the mountain pass over it *Sir-Alang*; *Sir* simply meaning head or top.—Mr. ELPHINSTONE writes it *Sauleh Oolong*.

† The mean of three thermometers which had been carefully boiled and registered at the sea level.

I should mention, that since commencing this report I have been agreeably interrupted by an invitation in my professional capacity, to the court of MEER MINAD BEY, the chief of *Kunduz*, in accepting which, anxious to explore a new route, I first in company with Lieut. WOOD, N. I. attempted the valley of *Parwán* and pass of *Sir-Alang*, but being repelled by the depth of snow and a violent storm which came on just as we had reached the summit, we were obliged to return and go by the road of *Bámian*. In this way I have been enabled considerably to extend my acquaintance with the chain of *Hindu Kúsh*, and shall therefore venture one or two observations further respecting it. A core of granite, and resting on it a deep bed of slate, are the prominent features in its structure. The direction of those as well as of the chain itself is generally from east to west, and as a consequence of this its largest and most open valleys will naturally lie in the same direction, while the steepest ascents will be met with in proceeding from south to north. This *â-priori* induction is perfectly confirmed by my experience. The pass of *Sir-Alang* and the pass, as it is called par excellence, of *Hindu Kúsh*, are both met in an attempt to proceed north, and the roads leading to each are for wheeled carriages perfectly impassable, while the vale of *Ghorband*, which runs east and west through the heart of the mountains for thirty or forty miles, would admit of a coach being drawn the greater part of the way; and the *Bámian* road, which has in every part been traversed by heavy guns, is so nearly in the same direction that *Hajighát*, the point at which it turns the extremity of *Hindu Kúsh*, though 80 miles in a direct line from *Kábul*, is according to Lieut. WOOD's observations, but ten miles north of the latitude of that city*.

The granite that forms the summit of the entire ridge is from the pure whiteness of the felspar and the glossy blackness of the hornblende of a very beautiful appearance. A peculiarity was observable in its structure where we first reached it, which I do not remember to have seen before. The hornblende had become so collected in patches through the rock that the whole looked as though it were a conglomerate containing dark-colored pebbles of a previous formation, nor was it without a closer examination that I was able to satisfy myself as to the real nature of the fact. These concretions were always of a spheroidal form, varying in size from a diameter of two or three inches to a foot and upwards, and evidently possessed of superior powers of resistance; for in cases where the mass of the rock had suffered from wea-

* See Lieut. WOOD's survey for this and all other topographical details alluded to on the *Bámian* and *Sir-Alang* roads.

thering or been fractured by some external force, these were frequently seen uninjured and protruding in rounded nodules beyond the general surface. A similar fact, if I mistake not, has been noted by M. BRONGNIART as occurring in a granite of Corsica, and taken in connection with HALL's experiments on the fusion and subsequent refrigeration of basalt, it forms a most interesting link in the chain of evidence which goes to connect granite with rocks of undoubted igneous origin. This same peculiarity of mineralogical structure was again remarked by me when I came on what I thence conclude to be part of the same outbreak of granite (though at a somewhat diminished elevation), between *Agrabad* and *Saighan* on the road north of *Bámíán*, and it is not a little remarkable that it was here accompanied by an almost basaltic arrangement of the rock. This is so evident that Captain BURNES in his former journey, viewing it merely with the eye of a traveller says, "Cliffs of granite blackened by the elements rose up in dusky but majestic columns *not unlike basalt*." Next to the granite lies the great slate formation I have mentioned, and which must be considered as including gneiss, mica and clay-slate of numerous varieties, with chlorite and other subordinate slates, as well as veins of carbonate of lime and quartz, the latter sometimes attaining a thickness of two or three hundred yards, though more frequently from a few inches to two or three or four feet. Of all these the gneiss appears to occupy the inferior position though this is by no means constant, on the contrary every possible alteration may be found amongst them. The formation is of very great extent reaching in length from *Attok*, where we first came on it, in the form of black roofing slate, to the longitude of *Bámíán*, 100 miles west of *Kábul*. It probably extends much farther, but I speak only of what I have seen.

Its mean breadth may be safely stated at between twenty and thirty miles, at least three perfect sections which I have made of it were all fully of that extent. It runs in the first instance north of the basin of *Pesháwar*, hard, blue, non-fossiliferous limestone*, which we had traced upon it from *Hasan Abdul*, parting from it at the *Gidergalla*, and going round to form the southern edge. It is then continued north of the basins of *Jalálabád* and *Kábul*, sending down the two southerly deflexions or outlying ridges which mark their ancient margins, and which we traversed by the *Khaibar* pass, and that which leads through *Tiye*n to *Balkh*, distances of thirty and twenty-five miles respectively. A smaller slaty ridge separates *Kábul* from the plain of

* The same Dr. FALCONER informed me, which from its being so generally found along the base of the Himálaya chain, is usually termed sub-Himálayan.

Koh-i-Dáman, and when you have arrived at the summit of this and attempt to go north you again meet with this same slaty belt of thirty miles in thickness, which must be traversed before you reach the granite core of *Hindu Kúsh*. In short to attempt a generalization more extensive perhaps than I am strictly warranted in offering, though derived from many sections in various directions, I would say, that an observer in passing south, from the top of *Hindu Kúsh*, to the parallel of *Kálabágh*, would see first a core of granite with coating of slate, as in the grand mountain chain; next a core of slate with a coating of limestone as at *Attok* and *Khairabád*; then ancient hills of limestone, hard, blue, and non-fossiliferous, as in the ridge between *Pesháwar* and *Kohat*; then a core of more modern limestone (fossiliferous) with a coating of new red sandstone as in the hills south of *Kohat*, and then would find himself amongst aluminous clay, sulphur, gypsum, bituminous shale and rock-salt which occur near *Luchi*, *Ismáel Khail* and *Teri*, and are thence continued south to the parallel I have mentioned terminating the groupe.

Respecting the slate I shall only add that north of the *Kúsh* it appeared to be by no means of the same extent or importance. After passing the granite I have mentioned at *Saighan*, I again came on it; but it did not exceed four or five miles in breadth, and its place seemed occupied by silicious sandstone and fossiliferous sandstones which here are of immense depth; as however I have rather turned than crossed the ridge in my way to *Turkistán*, I have not examined it at each side and under similar circumstances.

Subordinate to the slate formation, limestone both primitive and secondary occurs. The former in vast cliffs overhangs the upper part of the valley of *Parwán*, and exhibits numerous and large natural cavities, in one of which the water of the valley is engulfed and does not re-appear for a distance of two miles. The general color of the limestone here is of a light gray and striped, but masses of it which have fallen from above and lie in the water-course are often of a dazzling whiteness. I cannot say I met with any of this same formation in my way up to the pass of *Hindu Kúsh*, but an extensive limestone formation which I shall have occasion to notice again, is to be found in the *Ghorband* valley and affords a matrix in which occur ores of antimony, iron, and lead. Still further west on the *Bámán* road near *Jubrez*, I again met with this same limestone, grey and crystalline, in vertical strata, and running east and west, and I learned that immediately to our south in the hills round *Midan* it affords quarries of white marble, which it was further said might be had along the back of the whole range west to *Herát* and south to *Kandahár*. At the former of these places it has been worked

from time immemorial, but at *Kábul* its existence was unknown until the days of the emperor *SHAH JEHÁN**, to whom it was disclosed by a *Heráti* stone-cutter, when he was occupied in the pious task of erecting a mausoleum to his great progenitor *BABER*. The marble for the mosque and tomb of this structure which still exists, though sorely frayed by time, was brought at immense expense from *Delhi*; but the marble pavement, as well as the materials for the enclosure that surrounds the whole, were in consequence of the *Herati's* suggestion derived from the quarries of *Mídan*. The marble is not equal to that of *Delhi*, but still has a pure color, an open crystalline texture, and is commended by the workmen as yielding readily to the chisel. From the unskilfulness of the workmen employed in raising it, large slabs are with difficulty procured, and in consequence the price is high, four rupees being charged for a slab, a guz† square, in its rough state at the quarry.

In this part of its course (near *Jubrez*), the limestone alternates with mica and clay-slate, and a stratum of it again occurs a few miles further,—one at *Sir-cheshmeh*. It is not more than a mile or a mile and a half in breadth; but it suffices to give birth to the beautiful and abundant spring from which the place derives its name (*Sir-i-cheshmeh*—literally, fountain's head), and which forms the true source of the *Kábul* river. Twenty miles further on, between *Gardan-i-Dewan* and *Gul-gahni*, limestone once more appeared in the form of a very thin vein, about 150 feet in breadth, perfectly conformable with the strata of slate which enclosed it: and here again it threw up a spring which, however unlike the former, was deeply impregnated with iron saline matter, and abundance of carbonic acid gas, that caused the whole to effervesce as though it were boiling. This spring has many medical virtues attributed to it by the natives, and is extensively used as a tonic, particularly for impaired powers of digestion, to which I have no doubt it proves serviceable. Its temperature was 51° Fahr. which probably is somewhat below its natural standard, inasmuch as it was surrounded at the time of observation with melting snow. The temperature of the well of *Sir-chashmeh*, nearly in the same parallel of latitude, I had ascertained two days before to be 54° 5', and another well also from limestone near *Agrabád*, half a degree further north, I found to be 54°.

I would here remark that the temperature of wells, as generally taken without reference to the formation in which they occur, must needs be a most imperfect, indeed erroneous, method of approximating

* My informant said *HUMAIYUN*, but as the inscription on the tomb shews it to have been erected by *SHAH JEHAN*, I have transferred the story to him.

† About three feet English.

to the mean temperature of the place, inasmuch as different rock formations, like different metals, vary much in their power of conducting heat. Thus, a well at *Pesháwar* gave me a temperature of 64° , while one at *Attok*, almost under the same parallel of latitude and at the same altitude above the sea, was as high as 78° , the thermometer at sunrise in each case standing about 80° . But the well at *Pesháwar* was in loose clay, mixed with vegetable mould, a notoriously bad conductor of heat, while that at *Attok* was in hard black slate, which would thus appear to have a very different quality. Again a well at *Agrabad* in limestone, latitude 35° north, shewed a temperature of 54° Fahr. while another in slate a few miles further north, stood at 48° , the altitude of both being nearly equal, and the thermometer at sunrise below the freezing point; so that in this instance also, the slate would appear to have had superior powers of conduction. To pursue this, however, would lead me too far from my present subject, besides it is time I should come down from the top of the mountain, which we did, though not until we had gratified our curiosity with many a longing glance down the snow-clad vale that led towards *Turkistán*, and indulged our loyalty in a libation to the health of our youthful queen as the first of her majesty's subjects, indeed we may add of Europeans, who had succeeded in surmounting this celebrated range.

We now turned our attention towards the vale of *Ghorband*, the opening of which, distant about 14 miles from the plain, we had noticed in our upward course, threading off to the south of west so as to stand nearly at a right angle with the pass we had travelled, the general lie of which was a little to the west of north. And nothing could be more striking than the difference between the two valleys. The one narrow, rocky, and uneven, with an average fall of 200 feet per mile, so that it was impossible it should even have contained any other waters than those of a rapid headlong torrent, while the other, that which we now entered was wide, level, and fertile. The primitive rocks had retired to a distance of from one to three miles, and within them was deposited a secondary row of small rounded hills consisting of conglomerate pebbles and clay, and horizontal strata of fine mud, such as could only have been collected during a long series of years from the tranquil waters of a scarcely moving lake. Along such a formation we travelled for about 15 miles, the hills I have described generally lying to the south of the road, while the *Ghorband* river, of a respectable breadth and not in all places fordable, run close along the edge of the slate which descended in steep cliffs on our north. But on reaching *Sujagarh*, the hitherto uniform tints of the mountain were seen to be varie-

gated with red, green, and ashen grey, which on examination we found to be produced by ochre, red, indurated clay, decaying green stone and strata of volcanic ashes. These indications of ancient volcanic action, and along with them, efflorescence and sheets of sulphate of lime, the deposits of springs which had whitened large tracts on the side of the range, extended along westward, as we continued our course to *Chandi*,—the volcanic indications being generally at an inconsiderate elevation, and in most instances capped by conglomerate or beds of clay to a depth of 50-200 feet. The valley we were told, stretched away west and south-west, until it nearly reached to *Bámian*; but the upper end of it was inhabited by the *Shaik Ali*, a lawless tribe of *Huzarahs* who acknowledge no ruler, and rob every one that comes within their grasp, so that for a long series of years, the road has been closed to the traveller and the merchant.

We were therefore obliged to terminate our researches at *Chandi*, but it gave me no little pleasure, on a subsequent journey, to recognize the very same volcanic indication with basalt, and anzodaloid superadded, in the vale of *Lohuk*, which is distant about 40 miles southwest of the point where we were now turned back, and to be able to trace these indications through *Topclie* up to *Bámian* itself, and finally to identify by its mineralogical characters, as well as by its geological connections, the conglomerate in which the caves of *Bámian* are scooped, and its gigantic idols carved, with the conglomerate in the vale of *Ghorband*, in which we now proceeded to examine a more extensive and more useful excavation. This was a lead mine which had been worked in the time of the *Chagatais*, but which, from the ignorance of the *Afghans* or the troubles which have so constantly beset them, has been totally neglected, insomuch that the inhabitants of the neighbourhood were perfectly unaware of its nature, and viewed it with a sort of superstitious reverence, as a relic of some mysterious folk of former times. They even made some difficulties about shewing us the entrance, and when they understood our intention of going in, earnestly attempted to dissuade us; a few agreed to accompany us as torch-bearers, though the greater part shook their heads at their rashness. Having obtained a good supply of oil, and taken a compass that we might be sure of our way back again, we commenced our under-ground exploration at the auspicious hour of noon, on the 22nd October, 1837.

The mine is known by the name of *Feringal**, is situated at the

* In an ingenious paper on the site of Alexandria ad Caucasum, I observe Mr. MASSON wishes to appropriate this as the cave of PROMETHEUS. I am sorry to deprive him of it, especially for so ignoble a purpose as to convert it into a lead

upper part of the district of *Churdé*, about thirty miles from the entrance of the valley of *Ghorband*, and on the side of a hill facing the east, at an elevation of about 250 feet above its base. The hill is composed beneath of quartz rocks, above conglomerate, and between both is a thin, schistose layer, which, as well as the quartz, appears to dip away rapidly to the west. The excavation is entirely made through the conglomerate, and descends to the depth of one hundred feet perpendicular before it reaches the ore, which is a galena or sulphuret of lead extremely rich and valuable. The galleries have been run and shafts sunk, with a degree of skill that does no little credit to the engineering knowledge of the age; but I am yet at a loss to understand what could have induced them to sink a mine on the spot they have chosen, as there is not the slightest external indication that I could perceive of the presence of mineral in the hill; nor was it until they had mined to 100 feet perpendicular descent and an actual distance of more than half an English mile that they came on the ore. Perhaps had I been able to get to the back of the hill I might have found the mineral cropping out there, still if that was the case, why was the excavation not made at that side? One thing is evident that the works were commenced on knowledge and principle, not on blind chance; for on arriving at chamber No. 1, a regular shaft, two feet square, and eleven feet deep had been sunk, and not finding the ore, they continued their gallery about forty yards, further to chamber No. 2, where the ore actually exists. Now at a first attempt (for there was no previous shaft sunk), to reach so very near their object as six or eight feet, which was the total difference in level between the bottom of the shaft and chamber No. 2, shewed an acquaintance with the lie of the mineral and the level at which they had arrived that could scarcely be exceeded in the present day. By the kindness of my friend and fellow-traveller, Lieut LEECH, I am enabled to annex a plan of the works and view of one of the chambers, which will at once afford a clear explanation of the whole, and save the necessity of entering into further details*.

The galleries were in some places so low that we were obliged to crawl on all fours, and this, added to the heat and smoke of the torches and the quantities of dust which we knocked in our progress, rendered our task not a little fatiguing, and at times almost threatened us with suffocation. The dryness of the mine was so perfect that putrefaction mines, but en revanche, I can offer him the cave of TALAGUD, (mentioned in a subsequent part of this paper,) which being a natural excavation will probably suit him better. Major WILFORD is for having the cave of PROMETHEUS at *Auk-Serai*, to which I know of but one objection, that there is no cave there.

* This will be forwarded hereafter, not having come to hand.

seemed almost at a stand still. One of the human skulls which we found, had the scalp and hair attached to it, in a good state of preservation, and a porcupine which lay at the bottom of the shaft, though evidently long dead, was almost entire.

The only living animal in the excavation was a bat, (*Rhinolophus*), which I have preserved; but the quills and other spoils of porcupines, with a great heap of their dung shewed this to have been a favorite resting place with them for many generations. The remains of oxen and sheep which occurred, had probably been taken down for the purpose of feeding its human inhabitants in former times, and this was rendered still more likely, from the circumstance of the horns having been sawn off the heads of the rams; such a practice obtaining even to the present day, the object being to place on some rustic shrine (*zearut*), to which they are considered an appropriate offering. Half-burnt blocks of timber were in some of the large chambers, but we did not succeed in finding tools of any sort.

From the number of galleries we had to examine on our passage downward, before ascertaining the right road, we were more than two hours in reaching the one, but our return only occupied 20 minutes. We did not reach the extreme limit of the excavation, as the fear of our oil being exhausted compelled us to limit our researches. The total time we remained under ground was a little short of 3 hours. We returned to the external world at 5 minutes before 3 of P. M. and found nearly the whole population of the neighbourhood assembled to witness our resurrection. We retraced our steps the same evening to *Kinchak*, immediately at the back of which is a mountain, from which antimony is procured in abundance. The formation is black slate, and the ore is on the surface, so that it requires no further description.

Murdar sungan, ore of lead, I have not ascertained of what nature, and my specimens are at *Kábul* while I am writing at *Kunduz*, occurred in the valley under *Kinchak*, and was also to be found on our way to *Hindu Kúsh*, under the village of *K'shim*. The ore is crystallized, and is generally picked up in lumps at the bottom of the valley, being distinguished as I was told, by its property of drying with great rapidity, so that the usual time of gathering it is after a shower of rain when all the other stones are wet. The mine of it is not known, but certainly must be very near, as these lumps are got in great abundance, and are said by the natives to be brought down by the stream, the source of which is, at most, but 3 or 4 miles distant.

At *Kinchak* and generally through this district, the slate was found reposing on quartz rock, which in other parts of the range seldom ap-

peared. The slate was in many places black and crumbling, (a variety described by MACCULLACK,) and looked as if altered by fire.

In a limestone hill, west of *Fuligird*, occurs another mine of antimony like the former on the surface, and on our way to visit this, we unexpectedly hit on a very magnificent natural cavern, which we explored (having sent back for torches), to the distance of three or four hundred yards; but without finding bones or indeed any thing to reward us, except the sight of some very large and transparent stalactites. The cavern was situated almost on the summit of the hill, 2000 feet above the *Ghorband* valley, which with its river now lessened to a silver thread, and its gardens of apricots, mulberries, and almonds, in their autumnal livery, looking as though they had been painted on the lofty and perfectly barren mountains, which every where towered above them, had a singularly beautiful and almost magical appearance.

This hill is based on quartz rock, between which and its limestone cap intervenes a bed of decaying mica slate about 500 feet in thickness. This has a gentle dip (10°) towards the southwest, and the limestone, which is grey, and crystalline, lies conformably on it. The mouth of the cavern is marked by a wild almond tree which grows over it, and seems to spring from the bare rock. There is a second opening about 100 feet lower down, but the rock is so precipitous that this can only be approached through the cavern. Iron ore occurs so abundantly through the entire range that I have thought it unnecessary to particularize its localities. The richest I have seen is the black iron ore near the *pass* of *Hajeeghuk*, where it forms entire hills by itself; but from the difficulty of carriage and total want of fuel its value must be considerably diminished.

Copper is not to be found in the parts which I have visited, all the specimens brought to me were from the neighbourhood of *Bajour* north of *Pesháwar*. They were principally malachite and peacock ore, and seemed rich in metal.

I heard of the existence of lapis lazuli in the vicinity of *Fuligard*, and sent a man to search for it in the direction indicated, but he returned unsuccessful.

Zinc in the form of its effloresced white sulphate, known here by the name of *zák*, occurs generally through the volcanic region I have described, as do also sulphur, sal-ammoniac, ochre, and nitre. There is a salt spring at *Nimakan*, which lies between *Ghorband* and *Kairshana*; but salt for domestic purposes is generally brought from near *Bulkh*.

The influence of petrifying springs has been extensive in this district; some of them are still at work, others closed up by their own deposits.

In the neighbourhood of *Lohuk* they were particularly abundant, and in one place, the beds cut through by a torrent shewed a thickness of 50 feet, the individual layers not exceeding 1 to 3 inches.

On our way back through the plain of *Koh-i-Dáman* we paid a visit to *Reg-rowan* (the flowing sand), which has long been an object of wonder, and veneration to the natives. It is simply a bed of loose sand on the slope of a hill, which if set in motion by any cause, as by the wind or by a man, rolling down from the top, produces lengthened sonorous vibrations not unlike those of the string of a bass-viol. The fact is mentioned by *BABER* who compares the noise to that of drums or nagarehs, and a corresponding fact has been noticed as occurring at *Jubbul Tor* on the shore of the Red Sea. On my way into *Kábul* I noticed two other similar though smaller collections of sand on projecting hills, and in all cases these projections faced the south. The sand is such as would proceed from the disintegration of granite consisting chiefly of quartz and hornblende, but there is no rock of the kind nearer than the opposite side of the plain. A west or southwest wind would certainly have no difficulty in transporting it this distance, and if so brought it would naturally collect on the projections I have mentioned, which are at right angles with the general lie of the hill-range here, and form so many rocks or corners. I am hardly as yet justified in making any inference respecting the frequency of such winds, but I may state the simple fact that on referring to my register for the 20 days, I spent in *Kabul*, September 20th to October 10th, I find that during 14 days of them, these winds prevailed.

We returned over the *Dusht i Baghram* which antiquarians seem to have fixed on as the site of Alexandria ad Caucasum. The number of coins found here principally Grecian and Cufic, is immense. Mr. *MASSON* last year procured no less than 35,000; and during a halt of a few hours, two children employed by Lieutenant Wood picked up from 20 to 30.

On my arrival at *Kábul* I had the gratification to find a message awaiting me from *SHEER MUHAMMAD MINAD BÉY*, requesting my professional attendance on his brother who has long suffered from an eye complaint.

The consequence is that I am now with Captain *BURNES*' permission passing the winter in *Kunduz*, while Lieutenant Wood, who accompanied me, is on his way to investigate the source of the *Orus*.

III.—*Epitome of the Grammars of the Brahuiky, the Balochky and the Panjâbi languages, with Vocabularies of the Baraky, the Pashi, the Laghmani, the Cashgari, the Teerhai, and the Deer dialects.* By Lieut. R. LEECH, Bombay Engineers, Assistant on a Mission to Kâbul.

GRAMMAR OF THE BRAHUIKY LANGUAGE.

This language is spoken throughout the Khànship of *Khalât*, the boundary line of which may be drawn through *Harrand, Shall, Kokak* and *Kech*, and the district called *Garamsel*; the handwriting is Persian, as well as the letters of the alphabet with the exception of a peculiar *l* something near the Devanâgarî ऌ, and a *t* pronounced with a strong emission of the breath from the roof of the mouth. The Brahuees say that their original country is *Halab (Aleppo)*, and that a great number emigrated to *Balochistân*, about 20 generations ago, under a chief of the name of *Kambar*, from whom there arose the tribe called *Kambrânees*, now the first in consequence, and in which the Khànship is made hereditary.

Alphabet.

The system of Romanizing adopted is that now generally followed, formed on the Italian pronunciation of the vowels. Besides the Nâgari consonant the Brahuiky makes use of the Arabic خ and غ, and in using that character the *l* is sometimes pronounced like the last *n* in the French *non*, or the Sanskrit *anuswara*. The cerebrals are marked by a dot under them.

Gender.

There is no termination to express the gender in this language; but a separate word *narrangâ* is prefixed for the masculine and *mâdaghâ* for the feminine, as *narrangâ chuk*, a male bird, *mâdaghâ chuk*, a female bird, and these are only used in order more particularly to define the object, which is never at first mentioned but in the common gender.

Declension of Nouns.

As I consider the word case to mean state, I can no more allow the words "of a horse" to be the case or state of the word "horse" than I would consider one and twopence to be the case or state of a shilling. There is I think accordingly only one case in English, which is the original; and only two in Hindustâni, *ghorâ* the original or nominative, and *ghore* the inflected state prepared for the addition of the post positions*.

There is only one case for nouns in Brahuiky, which is the original or nominative as *hulî*, a horse.

A noun is joined to another to form one compound idea in the following ways.

To denote possession *nâ* is introduced between the two words as *hulînâ kurra*, a horse's colt.

* The author we think mixes up the notion of grammatical case with inflection. The *casus* or *accident* in which the noun or name of a thing may be placed quoad other things, as whether it be the agent, the instrument, the object, the possessor, or the deprived, may be as legitimately expressed by prepositions or postpositions as by inflections. We do not however feel at liberty to alter the text.—ED.

To denote abstraction *an* is introduced as *viatān asit*, one from two and *hulān ditar*, blood from the horse ; *ustat duā*, wishes from the heart.

To denote donation *ne* or *e* is added as *dāde yete*, give to him.

To make a noun the instrument of a circumstance *ene* is added, as *zagh-meñe*, with a sword, from *zaghm*, a sword ; *lateñe*, with a stick, from *lat*, a stick.

To make a noun the cause of a circumstance *an* is added, as *tapān* from a wound, the original case being *tup*, a wound.

To denote inclusion *lī* is added to the noun, as *Shartī*, in the city, from *shar*, a city ; *jangutī kaskune*, died in battle, from *jang* battle.

Position is denoted by adding *at* to the noun, as *dā Kasarat duzare*, there is a thief on that road, from *kasar*, a road, speaking of a road as a whole, or by adding *ai* as *Kasurai pīrū uraghase*, there is an old man on the road, in the limited sense.

To denote approach or direction *ai* is added to the noun, as *I' Haidrā-badai kawā*, I will go to Hyderabad*.

Superposition is denoted by the addition of *ā*, as *hulī ā*, on the horse ; *katā tikhakh*, put on the bed.

Companionship is denoted by the addition of *to*, to the inflected case of the pronouns, as *neto bafar*, I will not go with thee, from *nī*, thou.

Number.

There are some words that remain the same in both numbers, and either the verb must point out to which they belong, or an adjective of quantity ; for instance *hulī* is the Brahuiky for a horse, and horses can only be expressed by the addition of such a word as the adjective many, as "*baz hulī*," many horses ; or by such a verb as are neighing, *tawār ker*, as, the horses are neighing, *hulī tawār ker* ; the horse is neighing, *hulī tawār kek*.

But to conform to old established usage and as the word *hulī* is said by some to have a plural, I subjoin the word, declined through all its cases.

	Singular.	Plural.
Nom.	hulī	hulik.
Gen.	hulinā	hulitā
Dat. & Acc.	huline	hulite
Abl.	huliān	hulityān

Declension of a Compound Noun.

Sharangā narina... a good man.

	Singular.		Plural.	
Nom.	sharangā	narina	sharangā	narinaghāk
Gen.	sharangā	narinanā	sharangā	narinaghātā
Dat. & Acc.	sharangā	narinaie	sharangā	narinaghâte
Abl.	sharangā	narinaghān	sharangā	narinaghātiyān

* Whatever name may be given to them, the Brahuikī inflections are evidently nearer to the Sanskrit than those of most modern dialects ; and this militates against the derivation of the tribe from Aleppo. Compare the following:—

	Sanskrit.	Brahuikī.
Nominative	S. ah P. āh	S. a P. ā
Instrumentive	ena	ene
Objective	āya (ne for nouns in i)	ai (hulinē from hulī.)
Ablative	āt (changeable to ān &c.)	ān and āt
Genitive	nah (for nouns in i)	nā as hulī, hulinā
Locative	e, i, or tah	at ti

The accusative or second case alone seems wanting, being supplied by the dative or, properly, objective case. The plural cannot so easily be traced unless we suppose *bh* to be changed to *t*.—ED.

Comparison.

There are no regular affixes for comparison, but the force of the degrees may be expressed in the following manner.

Dà juwàn e	that is good.
Dà juwànosite	that is better.
Dà kulàn juwànosite	that is better than all.
Dà edàn juwàn e.	this is better than that.
Dà kul meettyàn doulatmand e.	He is richer than all the Meers.

Pronouns.

Of the first Personal Pronoun.

	Singular.		Plural.	
Nom.	I	I	nan	we
Gen.	Kanà	my	nanà	ours
Dat.	Kane	me	nane	us
Abl.	Kanyàn	from me	nanỳàn	from us

Second Personal Pronoun.

	Singular.		Plural.	
Nom.	Ni	thou	num	ye
Gen.	Nà	thy	numà	yours
Dat.	Ne	thee	nume	you
Abl.	Nyàn	from thee	numỳàn	from you

Third Personal Pronoun ; proximate-demonstrative verbal, dàd this, Sans. tot.

	Singular.		Plural.	
Nom.	Dà	this	dàfk	these
Gen.	Dànà	of this	dàfta	of these
Dat.	Dàde	to this	dàfte	to these
Abl.	Daqàn	from this	dàftyàn	from these

Third Personal Pronoun, remote, remote, od.

	Singular.		Plural.	
Nom.	Od or o	that	ofk	those
Gen.	Onà	of that	oftà	of those
Dat.	Ode	to that	ofte	to those
Abl.	Oqàn	from that	oftyà	from those

Third Personal Pronoun, remote ed.

	Singular.		Plural.	
Nom.	E or ed	that	efk	those
Gen.	Enà	of that	eftà	of those
Acc. & Dat.	Ede	to that	efte	to those
Abl.	Edàn	from that	eftyàn	from those

Reciprocal Pronoun.

Tenat, self.

	Singular.		Plural.
Nom.	Tenat	self	The same.
Gen.	Tenà	of self	
Dat.	Tene	to self	
Abl.	Tenỳàn	from self	
	Tenpaten,	among themselves, (àpas men.)	

Interrogatives to animate beings.

	Singular.		Plural.
Nom.	Der	who	The same.
Gen.	Dinnà	whose	
Dat.	Dere	whom	
Abl.	Deràn	from whom	
			ni der us, who art thou ?
			num derrure, who are you ?

*To inanimate objects.**Singular.*

Ant	what
Arà	of which

Relative pronoun.

Arà	whichever
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Correlative pronoun.

Hamo that one or the same.

Ara ida ki juvàn, e kane hamo darkar e

Which thing soever is good, that I require.

Pronominal Adjectives.

Amro, what sort, as, *o amro bandagh ase*, what sort of man is that ; *handunos i ut handunos ode*, as I am so is he ; *nek rupaiye akhadr are*, how many rupees are about you ; *akhadr ki nê tes namo khadr, i halev*, I will take as many as you will give ; *dohko zebou, zaif as khanat bazar-ti*, such a beautiful woman I saw in the bazar ; *ki wah wahna zaif as asuk handanos usak ki tàlanà phiuiž*, oh ! such a woman the image of a rose.

Days of the week.

Jumà	Friday	Shishambe	Tuesday
Awal i hafta	Saturday	Char shambe	Wednesday
Yek shambe	Sunday	Panj shambe	Thursday
Du shambe	Monday		

Cardinal Numbers.

One	asit	Twenty	bist
Two	irat	Twenty-one	bist o yak
Three	musit	Twenty-two	bist o do
Four	chàr	Twenty-three	bist o sai
Five	panj	Twenty-four	bist o char
Six	shash	Twenty-five	bist o panj
Seven	haft	Twenty-six	bist o shash
Eight	hasht	Twenty-seven	bist o haft
Nine	nuh	Twenty-eight	bist o hasht
Ten	dah	Twenty-nine	bist o nuh
Eleven	yàzda	Thirty	see
Twelve	duàzdà	Forty	chil
Thirteen	seuzda	Fifty	panjáh
Fourteen	chàndà	Sixty	shasht
Fifteen	pànzda	Seventy	haftád
Sixteen	shouzda	Eighty	ashtád
Seventeen	havda	Ninety	navad
Eighteen	hazda	Hundred	Sad
Nineteen	nozda		

Ordinals.

Awal	first
Elo	second
Mustimiko	third
Chárníko	fourth
Panjmíko	fifth

Fractions.

Miskhàli	a quarter rupee
Nem	half
Shashai	three quarters
Panjpà	one and a quarter
	(lit. five quarters)

CONJUGATION OF THE VERB SUBSTANTIVE.

*Present tense.**Singular.**Plural.*

1st person	I' asitut	I am alone	Nan asitun	We are one
2nd "	Ni asitus	Thou art alone	Num asiture	We are one
3rd "	Od asite	He is alone	Dàfk asitur	They are one

This is rather an example of the auxiliary verb, asit signifying one.

Present tense of the verb substantive.

<i>Singular.</i>		<i>Plural.</i>	
I' aret	I am	Nan aren	We are
Ni ares	Thou art	Num areri	You are
Od are	He is	Dàfk arer	They are
<i>1st Imperfect.</i>			
I asut	I was	Nan asun	We were
Ni asus	Thou wast	Num asure	You were
Od asak	He was	Dàfk asur	They were
<i>2nd Imperfect.</i>			
I' masasut	I was being	Nan masasun	We were being
Ni masasus	Thou wast being	Num masasure	You were being
Od masas	He was being	Dàfk masasú	They were being
<i>Perfect.</i>			
I' masunnt	I had been	Nan masunun	We had been
Ni masunus	Thou hadst been	Num masunure	You had been
Od mas	He had been	Dàfk masunú	They had been

Future tense present.

I' marev	I will now be	Nan marep	We will now be
Ni mares	Thou wilt now be	Num mareri	You will now be
Od marek	He will now be	Dàfk marer	They will now be

Future tense literal.

I' marot	I will hereafter be	Nan maron	We will hereafter be
Ni maros	Thou wilt hereafter be	Num marode	You will hereafter be
Od maroi	He will hereafter be	Dàfk maror	They will hereafter be

Imperative.

Ni mares	Be thou	Num marere	Be you
Od mare	Let him be	Dàfk maror	Let them be

*Subjunctive mood.**Preceded by agar if.*

I' masnt	If I might be	Nan masun	If we might be
Ni masus	If thou mightest be	Num masude	If you might be
Od masuk	If he might be	Dàfk masur	If they might be

*CONJUGATION OF THE VERB To Ask.**Infinitive or verbal substantive, harraffing.*

I' harraffiva	I ask	Nau harrafon	We ask
Ni harraffisa	Thou askest	Num harrafore	You ask
Od harraffik	He asks	Dàfk harrafor	They ask

1st Imperfect.

I' harraffenut	I asked	Nar. harraffenun	We asked
Ni harraffenus	Thou askedst	Num harraffenure	You asked
Od harraffene	He asked	Dàfk harraffenur	They asked

2nd Imperfect.

I' harraffeta	I was asking	Nan harraffena	We were asking
N harraffesa	Thou wast asking	Num harraffere	You were asking
Od harraffek	He was asking	Ofk harraffera	They were asking

Perfect.

I harrafesasut	I had asked	Nan harrafesasun	We had asked
Ni harrafesasus	Thou hadst asked	Num harrafesasure	You had asked
Od harrafesas	He had asked	Dàfk harrafesasú	They will ask

Future Tense.

I' harrafot	I will ask	Nan harrafenun	We will ask
Ni harrafos	Thou wilt ask	Num harrafonure	You will ask
Od harrafo,i	He will ask	Dàfk harrafenú	They will ask

Imperative.

Harraf	Ask thou	Harrafbo	Ask you
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*Subjunctive.*Preceded by *agar* if

I' harrafut	If I might ask	Nan harrafuna	We might ask
Ni harrafus	If thou mightest ask	Num harrafude	You might ask
Od harrafuk	If he might ask	Dàfk harrafur	They might ask

Compound Future.

I' harrafiv	I shall have asked	Nan harafina	We shall have asked
Ni harrafos	Thou shalt have asked	Num harrafere	You shall have asked
Od harrafoi	He shall have asked	Dàfk harrafenure	They shall have asked

ADVERBS.

Amú, to-day ; *pagé*, to-morrow ; *pálmé*, day after to-morrow ; *kúde*, day after that ; *kúdramàs*, day after that ; *daro*, yesterday ; *mulkhudú*, day before yesterday ; *kámulkhudú*, day before that ; *kúdir mulkhudú*, day before that ; *ewuduá*, formerly ; *manjan*, midday ; *dágar* (*tíre pure*) afternoon ; *nem shaf*, midnight ; *awal kopàs*, the first pahar ; *irát mí kopàs*, the second pahar ; *mustamí kopàs*, third pahar ; *chàrme kopàs*, fourth pahar.

Dàsà	now	Aráde	where	Chi wakt	when
Gudà	after	Khudk	on this side	Hand on	yes
Dàde	here	Aràkà	whence	A hà	no
Ede	there	Burzà	above	Mat	forsake
Peshan	out	Shef	below	Awal	at first
Fahí	in	Jágní	instead	Zú	quickly
Mur	beyond	Harde	every day	Begá	in the evening
Harrànk	as far as	Iskà	as far as	Asi asi wakt,	sometimes
Madàna	late	Padà	again	Madà	slowly
Musti	near	Aràngi	wherever	Hamengí	there
Chàr màn	on all sides	Moní	opposite	Rásta párán	on the
kundí					right side
Chapá	on the left	Bas	enough	Ha mon	even so
páran	side				
Ham	also	Páráe	instead	Baghair	besides
Gudà	but	Pahnád	success-	Handoan	even so
		pahná-	sively		
		datí			
Májibat	according	Knear,		Baghar	without
	to	as kanek,	near me		
Beera	merely				

Conjunctions.

Oo, and ; lekin, but ; ki, that ; ede hi nak, go there ; ede himp, do not go there ; párak, speak ; pàp, do not speak.

Interjections.

Ade, holla ! armán, what a pity !

VOCABULARY.

Kasar	road	Mon	black
Huch	camel	<i>Khisun</i>	red
Kuchak	a dog	Piwn	white
<i>Kharàs</i>	an ox	<i>Kharrun</i>	blue
Beesh	an ass	Samo	bottle green
Pishî	a cat	Púshkun	yellow
<i>Iragh</i>	bread	Hanen	sweet
Dir	water	Kharen	sour
Túfak	musket	Be	salt
<i>Zaghm</i>	sword	Turund	salt, adj.
Ispar	shield	Nyârî	breakfast
Kús	coat	Basun	heat
Shalwâr	breeches	<i>Sekhà</i>	shade
<i>Kherî</i>	waistband	Daspák	handkerchief
Mochdi	shoes	Dey	sun
Top	hat	Istâr	star
Dú	hand	Nokh	new moon
Nath	foot	Túbî	full moon
<i>Khan</i>	eye	Billa	bow
Bâmus	nose	Sum	arrow
Bà	lip	Math	billy goat
Duvî	tongue	Urâ	house
Khaff	ear	Detik	east
Kâtumb	head	Sharo	good
Pishkou	hair	Gando	bad
Rish	beard	Chuk	bird
Barot	mustachoes	<i>Khakho</i>	crow
Baj	back	Gunjishk	sparrow
Mon	face	Dandân	tooth
Kopa	shoulder	Or	finger
Suroch	elbow	Kat	a bedstead
Pun	knee	<i>Daghâr</i>	ground
Zil	nail	Kont	carpet
Pid	belly	Moz	boot
<i>Khad</i>	bosom	Bedî	a boat
Pas	puendum	Mash	mountain
Rotink	entrails	Pât	stick
Kalakh	cheek	<i>Khàkhar</i>	fire
Mâr	son	Tanáb	rope
Masid	daughter	Bai	grass
Arwat	wife	<i>Darakht</i>	a tree
Eelum	brother	Alú	a fruit
Bâv	father	Zardâlú	a fruit
Id	sister	Shaftâlú	a fruit
Lummâ	mother	Hinâr	a fruit
Tât	paternal aunt	Sóf	apple
Balla	father's mother	Tút	a mulberry
Illa	father's brother	Shahtút	ditto
Zâif	woman	Sinjit	a fruit
<i>Khall</i>	stone	Narghoonch	a fruit
Sandabe	table	Ispedar	a fruit
Kahar	angry	Kamân chol	pellit
<i>Khwash</i>	glad	Ahingar	ironsmith
<i>Kharmâ</i>	wolf	Zargar	goldsmith
<i>Khalegha</i>	chittâ	Molt	milk
Rastar	lion	Avdast	excrement

<i>Khasî</i>	butter	<i>Qudh</i>	clothes
<i>Kharesh</i>	ghee	<i>Nuth</i>	flour
<i>Ghala</i>	grain	<i>Gwâzee</i>	diversion
<i>Pirish</i>	cheenâ	<i>Much</i>	fist
<i>Shâl</i>	cloak	<i>Daskalla</i>	glove
<i>Bungâ</i>	a ring	<i>Men</i>	mud
<i>Gwand</i>	long	<i>Murû</i>	hare
<i>Murghûn</i>	broad	<i>Daghar</i>	kid
<i>Hurr</i>	deep	<i>Sor</i>	lamb
<i>Darich</i>	door	<i>Khâd</i>	ram
<i>Kapàs</i>	cotton	<i>Dragh</i>	false
<i>Kàs</i>	blanket	<i>Junûb</i>	south
<i>Drasam</i>	goat's hair	<i>Bingun</i>	hunger
<i>Sil</i>	leather	<i>Râst</i>	true
<i>Taho</i>	wind	<i>Kutba</i>	west
<i>Kaskun</i>	dead		

Ornaments of Women.

<i>Dâvanî</i>	forehead ornament	<i>Chandan hâr</i>	large necklace
<i>Jumuk</i>	large gold ring	<i>Daswânâ</i>	bracelet
<i>Durr</i>	large silver ring	<i>Bâhînk</i>	bangles
<i>Phulo</i>	nose ring	<i>Pâdînk</i>	anklets
<i>Touk</i>	necklace	<i>Chalav</i>	ring
<i>Tawiz</i>	charm	<i>Khyâl</i>	mole or beauty spot

Metals and implements.

<i>Mis</i>	copper	<i>Tâl</i>	plate
<i>Brinj</i>	brass	<i>Kudîna</i>	hammer
<i>Ahin</i>	iron	<i>Kadsân</i>	wooden basin
<i>Folâd</i>	steel	<i>Joghîn</i>	mortar
<i>Surf</i>	lead	<i>Khal</i>	pestle

Trees on the Mountains.

<i>Shorah</i>	saltpetre	<i>Khat</i>	<i>Birudî</i>
<i>Gokudt</i>	sulphur	<i>Apuds</i>	<i>Maghumba</i>
<i>Pilpil</i>	pepper	<i>Qwan</i>	<i>Peepal</i>
<i>Pil</i>	elephant	<i>Shishâr</i>	<i>Kasood</i>

Trees.

<i>Kholîm</i>	wheat	<i>Kotor</i>	<i>Bundi</i>
<i>Sâ</i>	jav	<i>Shâmpashtîr</i>	<i>Gidpit</i>
<i>Brinj</i>	rice	<i>Drîshe</i>	<i>Maimouk</i>
<i>Sû</i>	flesh	<i>Adchin</i>	<i>Mangulî</i>
<i>Bedîr</i>	stew	<i>Bootav</i>	

The grasses are

<i>Khazm</i>	a deer	<i>Katal</i>	<i>Kâshum</i>
<i>Khachal</i>	a mule	<i>Hawe</i>	<i>Gorkâv</i>
<i>Kootakh</i>	hindevána	<i>Pootâr</i>	<i>Gwasht</i>
<i>Moochnak</i>	tweezers		
<i>Lîtik</i>	sail		
<i>Tâs</i>	small round pan		

VERBS.

<i>Hinak</i>	go	<i>Bathmarak</i>	get up
<i>Barak</i>	come	<i>Khâchak</i>	sleep
<i>Toollak</i>	sit	<i>Bashkabota</i>	awake

Verbs transitive.

Kunakh	eat	Chattebo	lick
Dir kunnakh	drink	Gatalbo	bite
Jang karrak	quarrel	Gulam kar	suck
Tikh	place	Chatetaho	sow
Tor karak	weigh	Langár kabo	plough
Harf bin	take away	Khulibo	fear
Khalbo	beat	Samá kes	guess
Harf bot	bear away	Zindma	live
Khalás karak	finish	Núsa	grind
Halltak	take	Kaha	die
Harribo	rip up	Halmak	run
Halbo hatbo	bring	Hagh	weep
Tawár kabo	call	Harrabit	throw away
Shair khalť	sing	Iletakai	let go
Ilati kai	send	Khalt	play (tune)
Hubbo	look	Makhebo	play (games)
Khafto	listen	Shukár kashe	whistle
Hify	learn	Jakha	cough
Phurka	fill	Hichán	sneeze
Manzil mas	stay	Tufka	spit
Pirakh	break	Piltibo	shampoo
Harribo	tear	Thadho	cut
Shola	pour out	Tolká halt	weigh
Ety	give	Hisáb kabo	count
Halmaka	flee	Makhebo	laugh
Dirte khalť	wet	Ilebo	leave
Lill	wash	Kháribo	scratch
Swár mark	mount	Múshkbo	rub
Búz halbo	kiss	Redetabo	roll
Nathe murif	kick	Rad kes	forget
Giri nety	tie	Shurú kar	begin
Gum kes	lose	Bashkh yety	distribute
Qáera mala	loosen	Padaí yety	give back
Bareme hamp	load	Kwash mar	rejoice
Múgh	sew	Wedhkar	besiege
Hef	lift up	Wrush kar	assault
Tikhťa	put down	Arám kabo	stop
Shevma	stoop	Musun kar	unset
Dir kar	melt	Tammá	fell down
Khalbo	kill	Bashmo	get up
Túgh bafak	recline	Burzár kar	open
Tálán kabo	spread	Tafbo	shut
Chatetabo	scatter	Refbo	deceive
Dir chatetabo	sprinkle	Tondá kes	sell
Rasebo	arrive	Halbo	buy
Soqa kar	wrap	Chiring	wander
Kad khalbo	dig	Barám kar	marry
Kabr kabo	hurry	Tholif	shave
Tár khalbo	swim	Rai kar, (rawána kar)	dispatch
Neshtár khalbo	float	Básibo	boil
Tuhí khalbo	duck	Sajji kar	roast
Dhadbo	land	Bis	fry
Beriai swár ma bo	embark		

Phrases and Dialogues.

Greetings made in quick succession and together by both parties meeting.

<i>Khwai basus</i>	You are well come
<i>Dur khus</i>	Well and happy ?
<i>Māk nedurākho</i>	Are your sons well ?
<i>Eelumk, nedurā kho</i>	Your brothers are they ?
<i>Kabil nedurā khe</i>	Your family are well ?
<i>Shahar nedurā khe</i>	Your city all well ?
<i>Yār hamrah nedurā khe</i>	Your friends and companions all well ?
<i>Shar durā khus</i>	Are you well and happy ?
<i>Durā khairatī hus</i>	The same
<i>Durā khajoadus</i>	Ditto
<i>Shukar kī basus</i>	Thank (God) you have come
<i>Shukar kī nanā urātī basus</i>	Thanks that you come to my house
<i>Ne Khudā hes</i>	God has conducted you here
<i>Haidrāwādnā kasar arā kânī</i>	Which is the road to Hydrabad ?
<i>Arā bare barāne</i>	What is it 'barābar' to ?
<i>Kane nishān etabo</i>	Point it out to me
<i>E Haidrāwādnā kawa</i>	I will go to Hyderabad
<i>O Kāreme i hech kaparot</i>	I will not do such a thing
<i>Agar num pāre numā khātārān</i>	If you tell me for your sake I will
<i>kareme kev</i>	do the thing
<i>Dā shahartī nane kukud dūt amoi</i>	Shall I get a fowl in that village ?
<i>Dā shaharnā pin der e</i>	What is the name of that town
<i>Dā shahartī sarkarnā mālyāt</i>	In that city how much is the govern-
<i>akhadr, e</i>	ment share ?
<i>Dā shaharnā mālyāt bīst panch</i>	The produce of that town is 2500
<i>hazārī sālnā nāno</i>	a year
<i>Hī aut khom aseús</i>	What caste are you of ?
<i>Ee bāz panth karinūt dan dangær</i>	I have made a long march and am
<i>nūt</i>	tired
<i>Huliyā swār masut dam datwat</i>	I was on horseback and am not tired
<i>Ne mārare</i>	Have you a son ?
<i>Ne masadare</i>	Have you a daughter ?
<i>Bāz sālamarék paidā masunī</i>	Has she been born many years ?
<i>Duazda sālnai paidā masunī</i>	She was born twelve years ago
<i>Miranā bāz lashkar are</i>	Is the army of the Ameers great ?
<i>Dā hulīnā bahā akhase</i>	What is the price of this horse ?
<i>Eelum panj sadat soudā karenut tenā</i>	Brother, I have sold the horse for
<i>hulī e</i>	five hundred
<i>Jwān karenus ki sonda karenus baz</i>	You have done well in selling it,
<i>masunī</i>	it is a large sum
<i>Hulīā chist kar swār marak</i>	Mount quickly
<i>Sai mares kasarāt duz bāz are phulor</i>	Take care, there are many thieves in
<i>ne</i>	the road, they will rob you
<i>Dā kasarāt dūn are ee dir kimif</i>	Are there wells in that road that I
	may drink water ?
<i>Barisa ki kân</i>	Are you going or how ?
<i>Bafar neto</i>	I will not go with you
<i>Bariva ēe tune</i>	I will go with you
<i>Kane ruskhāt yeti kāv</i>	Give me leave I will go
<i>Rupīnā ber bāz tisa</i>	Many bers for a rupee
<i>Khivāja tābare</i>	It is enough
<i>Bāz tyesa dā bertyānī</i>	What's the price of these bers ?
<i>Panj sark tev</i>	I will give five sarks

Plum aïdane mubàrak mare imàn	Brother, a pleasant eed to you, may
salamat mare or huje	you be happy
Nà, àid mubàrak mare	And a happy eed to you
Dàde dah rupe, i yete	Give him ten rupees
Asi monu paisas ti farata	I will not give a monu
Antai tifes ata magari uà bàvnà màlàn	Why wont you give, will it be out of
idà as kaik	your father's property, that you
	refuse to give?
Obandagh narà hinà	That man run away
Obandagh jangti kaskune	That man was killed in battle
Dàde ainú mîr benifene khalat	To-day the meer presented him with
	a dress of honor
I' Hydrabàde Kханànut	I have seen Hyderabad
I' Hydrabàde khaudanut	I have not seen Hyderabad
Khalt halkunî pidatî kanà	I have a stomach ache
Ainú basunî	To-day is hot
Ainú yakhi	To-day is cold
Ghalaghkà púskunú	This food is fresh
Ahà púskun afas	No it is not fresh
Dà ghalayhàk wadern à o	This food is of many days
Ahà bakhtàwar irà túe dà ghalaghkà	No I reaped it two months ago you
harfenut bakhtàwar	bakhtàwar
Dà id à ase khîsunú	This article is of gold
I'um arà jàganà khîsun ase	Brother of what country is the gold?
Mekurànà khîsun ase, yà Candàrnà	Is it Mekran gold, or is it of Canda-
ite	har?
I'um eta Khudà chou oe arete jwàn	Brother, God knows that but it is
osit	good
Dà rupainà gidà ase	This is a silver article
Kâtume pàlif bo sholbo	Wash and shave my head
Kanà bûte jođ karene sàhel	The gentleman has drawn my pic-
	ture
Nabisht kabo dà kàghazàte	Write on this paper
Gudàte sil	Wash the clothes
Piun katà	Bleach them
Shaharti rasengà khairat	I arrived safe at the village
Peshan hina gum marak	Get out, do away with yourself,
	fellow
Bràhuinà hite hich tiprà	I don't understand a word of Bra-
	huiky
Rupeieye halltak	Take the money
Sogou karak	Hold fast
Tehanto (pàn sàp) sikhakh	Keep them to yourself
Huliàn shef mar	Get down from the horse
Bishhai swâr marak huli reshe	Get on a donkey, the horse has a
	raw
Khulisa kaneyàn churokne kâr	You fear me so, that you have wet
	yourself
Daryàv kharàb masune, dir ta kutàne	The river is spoilt, the water has
machit masune	gone out, it has become shallow
Dà nà saile karak	Look at the fun
Kane kàrem ure man sail kapana	I am busy, I can't look
I' khwàri bàz kханànut	I have seen great trouble
Chiràghe lagaf	Light the candle
Chiràghe kasif	Put the candle out
Daryàv wahesa hinak mulkàte àbàd	River! flow on and make the coun-
karak gharibàtà ofk khush marer	try fertile that the poor may be
	happy

Bàz sàl zind mares
Mathusalam hasht sad sàl zindmas
qudà kask

Pir dase i pàlasut
Gudàti kanà helbo de, ai
I' Hydrabàdte iratù masunut
Iratù Hydrabàd ti aut karinus

Brahuinà boli harfet dàsà Brahui
masut

Dà shaharte jwàno gudh paidà maroi

I' kodì as viat halev
Dev khoràsànai kharid kanin kī
Tù asikà hukmat Khudànà nà nak
dùk jođ maror
Ainù khed karenene
Dà tütak iratù àngud bisir

I' Sehwaniskà kàv piranà zyàratàe
bedinà mehnat akhadre

O, hite i bingasut
Dà pulle gand kashe
Od ichàna
Sàheb kane kula kalkune
Pùshad karene
Kukudàtine jhale nanà ghalaghàte
kungo
Irà rupei kaneàn khwàrà
Roma ghàtine shola balun basunù

A Brahuiky Song.

Gori marev o marù o làl

Netù barev o chunakà jawàn

Pàs bafes o marù o làl
Tes tifes o chunakà warnà
Bàmbà, e salip o gul i làlah
Ràndi khano i, ne o chunakà warnà
Tenà karo i, ne o gul i sùsan.

2nd.

Oh zabù nane dir yety
Nà dik hanenù nane dir yety

Godi gidàna nane dir yety

Nàdik phudenù nane dir yety

May you live many years
Mathusalem lived for 800 years, then
died

The rain has fallen I have got wet
Put my clothes in the sun
I was two months in Hydrabàd
What did you do for two months
at Hydrabad

I have learnt the Brahuiky language
and now I am a Brahui

Is there any good cloth produced in
that village?

I will take a score
I take them to Khoràsàn to sell
In a month by the blessing of God
your hands and feet will be well
To-day you are perspiring
That mulberry will ripen in two
months

I will go to Sehwan to pay my devo-
tions to Peer, what is the hire of
a boat?

I have heard that circumstance
Smell that flower
He sneezed
Sir, I have a cold
My nose is running
Catch that bird it has eaten all my
grain
He asked me for two rupees
Cut your hair, it has grown long

Translation.

He.

I will move as a censer round thee,
my precious little ruby!

She.

I will come with thee, oh fair and
loved youth!

He.

You say yes, but perhaps you won't
come, my precious little ruby;
Now you will give, now you won't
give, oh beautiful young maid.
Don't stand on the terrace, my bright
tulip,
The old bawd will see you, oh beau-
tiful young maid!
She will make you hers, O lovely lily!

2nd.

Oh zabu! give me a little water,
Water from those hands must be
sweet;

Give me a little water, O mistress of
(thy slave's) house, give me a
little water,

Water from those hands must be cool,
Give me a little water.

Story in Brahuiky.

Châr bandagh hinâr hamrà masu ; asisargar, asitràkân, asi darzi, asi fakir : dà ka gidà darer hinâr hukmat *Khudà*nâ hinâr sahrâ seti hinâr-muhiho *khofanâ* jâga seti, shâm tamâtâ. Hesur pât dir *Khâkhare* lagafer iragh biser kungor tûsûr maslat karer tenpaten salâ kaning juwâne dâde pâspâni *khabardâri* kaning juwâne kul pârer juwân toukal *Khudà*nâ awal ko wâr dinâi trâkan pârè kanai pârer juwân ilunk awal ko wâr nâ,e tûlltak nan harmosit *khâchina* zangar pârè nâ wâr pûrav mas kane bashkès pârè juwân nimkhâchbo, trâkân damastûs tugh hallt Dânge henge hurâ hamode bundas tamâsas dûshâghâ teshei hawâlamas zâif as jod kare handâ pâtân onâ wâr purav mas o *khâchâ* baskare zargare zargar bashmas tûs madânai mone hadsâ ade zaif ase dâde tikhoke durust kare dâkanâ hamrànâ kâreme kashâ tenâ tûre kashâ zaranâ tukaras tamâ kârem kaning te saat jod kare touk phulo daswâna bânhi pâdînk shâghâ zaife wasat juwân mas o *khâchâ* bashkare darzi,e darzi damas tûs mone haqsâ zâife *khanâ* pâtuâ butas *khanâ* saat zewar tû kashâ tenâ tûre tamâ gudh moghangati kûs gudh pajâmâ kul gidâ e ta bar hâl kare odkhâchâ bashkare *fakhire*. *Fakhir* bashmastûs mone haqsâ zaife *khanâ* pârè yâ *khudâwandâ* dà amro jûwânô zaif ase walî armân ki pâtase duâ kare *khudâ* yâ tenâ *khudâ* inâ barkatat dà zaife sâ yeti onâdawâ âmi mas zaife sah tamâ roshan mas hamrâkt bashmasû harkas pârè zaif ka-

Four men set out in company, one a carpenter, one a goldsmith, one a tailor, and one a fakeer ; they took with them some things and started. By the order of God they arrived at a desert place, a place of great fear. Evening set in, they brought firewood, they put water on the fire, they cooked food, eat it, and as they were sitting had a consultation among themselves and agreed, that it was a good thing to adopt some plan, and that it was a good thing there to set a watch and be on their guard. They all said well, by God's permission whose shall be the first watch. The carpenter said mine. They all replied, Well, brother, your's is the first watch, be seated, we three will go to sleep ; the goldsmith said, when your watch is finished, awake me ; he said well, do you go to sleep. The carpenter is awake and seated, reclines his head, looks here and there, a log is lying by, he takes it into hand and begins to carve it. In fact he made a woman out of it, his watch was finished, and he went to sleep, having awoke the goldsmith. The goldsmith awoke and seated himself, and slowly turning round his head, exclaims holla, here is a woman placed here, I conjecture this is the work of my companion : he took out his workbag and a piece of gold, and began to work ; he made such ornaments, as necklace, earrings, bracelets, bangles, anklets and put them on the figure which looked very well, he then went to sleep having awoke the tailor. The tailor awakes, is seated and turning his head, saw the woman, saw that it was a wooden statue covered with jewels, he took out his working bag and stitched the following articles of dress : a petticoat, a veil, a pair of drawers, all which being completed he went to sleep having awoke the fakeer. The fakeer awakes, seats himself, turns his head, and sees the woman, and says Oh ! God ; what a beautiful woman this is, what a pity she is

nai tràkàn pàre zaif ka nà, e, i, trà-
shànút zargar pàre zàif kanai sahtàk
kanou darzi pàre nì pikungonus zaif
kanai gudà kanou jà nà, ita fakhìr
pare zàif kanai i duà karenut kanà
duwàe *khudà* kabùlkarene gudà zaife
sahtamàne harchàr *khalko* kutàr jang
karer harchàr duye *sakht* karer zaif
wati asit tàpàre *kharwokàn* kasar
seai tùlin Musalmàn as bare nanà
sharà eke pàrer juwàn *Kharwokàn*
Rai masur basù kasarai warnàs barek
warnai *khanàr* tawàr karer *khudànà*
pinat sali nanà sharài kar warnà
salis pàre babo kul hinàr gap karer
warnà pàre zaif aràde zaifnà dùty
hallo warnai nishàn tisù warnà zaife
khanà tawàr kare shukar ke nume
khudà hes da kanà arwate dà *khadar*
sàle hinàne kanà màras zaifto ma-
sune zaif rasengà màre kanà etbo
dà hairàn masù jang karer pàrer
kharwokàn kotwàlai sharnà nanà
sharai ke pàrer juwan rai mabokàn
kotwàlai pad shànà nanà sharai ke
hinàr kotwàle *khanàr* pàrer kotwàl
nanà dàharx panjnà sharài karak
pàre pàbo kul gap karer pàre zaif
aràde pàrer dàde kotwàl zaife *khanà*
pàre numà awate hanangira kucha-
kàk knste yank dà kanà ilumnà
arwate hinàk filàn pìranà ziyàrat
kanà ilume kasifenure zaif rasengà
ilumnà *khone* yetbo dàkul hairàn
masù kotwàl dàft *khalk* pàre mohta-
mibo kustizauk devanume pàdshà-
ghàe numà pidà te harre dàft moh-
shàghàdare pàdshà is kotwàl arz kare
sàheb kurbàn marev kanà ilum hinàk
pìrnà ziyàrat-àe dà shakhs-àk kanà
ilume kasafenù zaife darenù ainù

of wood ; I pray thee, Oh God, in the
power of thy Godhead that you will
put life into this woman. His pray-
er was accepted, and life was given
to the woman. It became light and
the fellow travellers awoke. Every
one said the woman is mine. The
carpenter said the woman is mine,
I carved her. The goldsmith said
the woman is mine, those are my
jewels. The tailor said, you dirty-
mouthed rascal the woman is mine,
the clothes belong absolutely to me.
The fakeer said the woman is mine,
I prayed to God, and God heard my
prayers and gave life to the woman.
They all four began to fight and to
lay hands on the woman. One of
them said, let us go, and sit on the
highway, some Mussalman may come,
he will decide our quarrel ; they said
well, let us go. They started and
seated themselves on the road, a
young man was coming along, they
saw him, and called out for God's
sake, stop and settle our dispute.
The young man stopped and told
them to say on ; they all went and
made nothing but noise. He said,
where is the woman. They touched
the woman with their hands and
pointed her out to the young man
who saw the woman, and exclaimed,
thank God that he has brought you ;
this is my wife, many years ago, she
went away and my son was with my
wife, she has arrived now, where is
my son. They all were astounded,
and began to quarrel. Then said
they, let us go to the Kotwàl of the
city, he will do us justice. They said
well, let us go, the Kotwàl of the
city will do us justice. They went
and saw the Kotwàl, and said, pray
Kotwàl do us five men justice. He
said say on, they did nothing but
make a noise, he said, where is the
woman—they said here. The Kot-
wàl saw the woman, and said, you
dog cuckolds, this is my brother's
wife. They went to the shrine of a
certain saint ; you have killed my
brother, the woman has arrived, now
bring my brother's corpse. They
were all confounded, the Kotwàl
beat them all, and said, go on you

tusasut bàzàrati dà lashkare *khanàt* basu kane, ai nanà sharai Kazak zaife *khanà* durust karek da kànai ilumnà arwate he sunut tà sharàghai sàheb dàftà pide harre pàdshà pàre zaif aràde zaife nishàntisù pàdshà zaife *khanà* pàre kuste zank *khuram*, sàkhàk date kanà chokari, e kilit zùre dà *khadr* jàwà hir darene kanà niàle etabo dakul hairàn masù pàre dabo kulanà pide harrabo eftà pidàte haràr zaife baràm kare pàdshà.

rascals, I will take you before the king, and rip up your bellies. They all went on before: the Kotwàl thus supplicated the king: Sire, I will now sacrifice myself; my brother went to make offerings at the shrine of a certain saint; these people have killed my brother and taken his wife. To-day I was sitting in the bazar and saw this mob, who came before me to decide their dispute. I saw the woman and recognized her as my brother's wife; I have brought them before your majesty, now rip up all their bellies. The king asked where is the woman. They pointed her out, and when the king saw her, he said, you impudent scoundrels, this is my slave girl, the keeper of my keys. She has taken away an immense quantity of jewels, now deliver up my property. They were all confounded. He said, take them away, and rip up all their bellies. They were ripped up; the king took the woman to wife.

2nd.

Asas araghas pàdshà i, u shar seti hukmat *khudànà* ode màras mas-màrnàtenà pinekare Mullà Mansur, marta haft sàl mas bàwalumata kasako o hinà kazinà muzùr mas hulinà baidiranà hukmat *khudànà* aside Kàzi odai *ghu* samas ode *khalk* mār odàn peshanmas Kazi pàre peshan mafa binàn kàos mār pàre e be akul *khudà* razàke meharbàni aute onapàs i nàmuzùr hich mafara mār peshan mas shaharàn dare hinà kasarase, at toukal, e *khudànà* kare hinà gidà dare hinà kasarai pirù arag hase *Khanà* pàre I'nà hamrot pirangà pàre bar ilum kanà *khante*, ai bakikàn hinà pirangànà shahartì pirangà od tenà mehmàn kare pirangà araghe masidas asak masidas zebou ast nanke gidarengà detamà, masidunà ruh marto, lagà bàwai tenà pàre kane

There was a man in the city of the royal residence, who by the decree of God had a son whom he named Mullà Mansur. The boy was seven years of age when his father and mother died; he went and engaged himself to serve the Kàzi as horsekeeper. By the decree of God one day the Kàzi got angry and beat him, the boy left the house; the Kàzi said, my boy don't go out, you will die of hunger. The boy said, oh fool, God is kind and merciful, don't say so, I will not do you a single service. The boy went out of the city and took what he had with him to the road. By the permission of God he went along with what he had. He saw an old man on the road, and asked may I come with you, the old man said, come my dear by my eyes, let us go. They went to the city of the old man who himself entertained the boy. The old man had a daughter who was very beautiful, the night passed away and it became day. The girl's heart became fixed on the boy, she said to

handàqto baràm yete agar tifesa i tene kasifeva bàwat hairan mas bàbà nì hosh karak *khàna* wàda marak pàre toube nouzbilla kanà aregh areham handàd afak ham haudàd bàwat bewasmas pena farzand alavta tenà ustati pàre toukal *khudànà* dasharànà hītase hak nikànà daftà baràme kare dāde man wakht gidarengà aside war-nà pàre tenà arwate dà sà kàn tenà mulkai pàre rai makàn rai masù basu tenà sharti àlumut kul sha,arat bingasú Mullà Mansùrnà zabro arwatase kazi bandaghe rai kare Mullà Mansùrnà arwatàe kanto yàri karak Kazinà hite Mullà Mansùr tenà arwato karesas don kane *khalkune* kazi zaifa pàre *khantiyat* kazi, e salam kes pàbegai barak kanà *khantiyai* kazi nā bandagh hinà pādshā sifate bingas zaifnà bandaghe tenà rai kare pādshā zaifaghāe kanto yari karak bandagh hinà zaife pādshānà salāmī tliis zaif pàre mubàrak mare pādshāe salām kīs aqz bandagi pāt nānak kanà *khan*k begai bares zaif ruskhāt kare hinà pādshāe pàre sàheb begai kàreme nā karenut bilkul kās pādshā *khush* mas wazīr sifate bingas zaifnà tenà chokari, e rai kare zaif ghāe kanto yari karak chokari hinà pàre zaife zaif pàre mubàrak mare wazīr nā nak kanà *khauk* begai bares zaif ruskhāt kare rai mas hinà wazīre pàre sàhebne mubarak mare kàreme nā karenut bilkul kās begae wazīr *khush* mas wakīl bingasas sifate zaifnà wakīl tenà chokari, e rai kare, zaif ghāe kanto yare karak chokari hinà pàre zaif pàre mubàrak mare kanà *khantiai* pā begai bares chokari hinà wakile mubā-

her father, give me in marriage to him, if you will not, I will kill myself. Her father was astounded, and said, my dear, consider yourself, behave as a modest girl, she said, Toube Nouzbilla, this shall be my husband, he or no one. The father was at his wits' end for she was his only child. He said in his own mind, by the permission of God, it is written in the book of law make proper marriage. He then married the two. Some time had past away; one day the man said to his wife, let us go to my country. She answered, well let us set out, they set out and came to his city. The whole people of the village heard that Mullà Mansur has got a pretty wife, the Kāzi started his slave off to Mullà Mansur's wife (saying) "make my acquaintance" (the whole story of the Kazi Mullà Mansur had before told to his wife how the Kāzi beat him): she said by my eyes give the Kāzi my salam and tell him to come this evening: the Kāzi's slave went away. The king had heard the woman's praises, and dispatched his slave to her, to ask "make my acquaintance:" the slave went and gave the king's salam; the woman said long may he live, give the king my salam and obedience; tell him I have his feet on my eyes and tell him to come in the evening. She dispatched the man who went to the king and said, Sire, this evening I have done the thing, you shall positively go. The king was delighted. The Wazir had heard the praises of the woman and dispatched his slave girl to her to ask "make my friendship;" the girl went and gave the message: she replied, may he live long; his feet are on my eyes; come this evening. The woman dispatched the girl, who went to the Wazir and said exaltation to you Sir, I have performed the business, you may certainly go this evening. The Wazir was delighted. The Wakīl had heard the woman's praises and sent his slave girl to say "make friendship with me;" the girl went and delivered the message. The woman said may he be exalted,

rak bàdi this sàheb karème nà kare-
nut begai kàs wakil *khush* mas zaifa
tenà *araghe* pàre dà hitàte kule pàre
arit pàre nà *akhtyàre* amake sujyeg-
ne hamon karak pàre hurkanà tamà-
she begai ni bàuà,e *khàch* sail karak
hukmat *khudànà* shàm tamà arit
hinà bàuà,e *khàchà* zaifa hes loias
bet kare dir *shàghà* tahtita bàet
halk Kàzi fàsh kare salàm this zaifa
wàlaik kare pàre ba *khairat* kàzi
sàheb ne Khudà hatare ba tùlltak
kàzi tùs sad rupaie kashà tenà das-
pàkàn tis zaife, zaif rupai,te dakà
tawàr mas pàdshànà kàzi hairan mas
zaif pàre kàzi *khairat* kàzi pàre
pàdshà bas pàre *khàtar* jamà kar dà
gude bey enas *khilai* tùllt mach *ghal*
nusa*ch* pàdshà bare kai gudà nàwàre
kàzi hinà nus*khilai* tùs pàdshà fàsh
kare salàm alaik zaif pàre walaikum
salàm, bakave Khudà hatre kane
bashkes pàdshà pàre parwà afak das
pàkàn tenà irà hazàr rupai malàr
zaifuà monaghlàn tikhà zaif rupaiite
dakà pàdshà pàre kàn *khàchin* aish
ashrat ken zaif pàre sàheb dà *khadr*
brinj bet karenut saheb bà *khoas*
noshjàn ke nana se balo pàdshà pàre
juwàn tawàr mas wazirnà pàdshà
pàre wazir bas pàre sàheb I' kàv
peshan hurev odere zaif peshan mas
wazire *khanà* pare bakhairat wazir
sàheb wazir pàre yàr kharkàn urà-
ghàe pare pàdshà tùsne uràti pàre
ant-salà,e pàre *khàtir* jamà kar ne
deva urati wazir pàre amaridaros
zaif pàre sabr karak i uràte kàv
barev zaif hinà gwàlas harafi peshan
hes wazire pàre dāti pèha wazir
hinà pèhà onà bàe chikà tafe gwàlai
gires dare urati pàdshà pàre o antase

by my eyes tell him to come this evening. The girl went away and said, may you be exalted, Sir, I have done your business ; you may go in the evening. The Wakil was delighted. The wife told the whole of this to her husband, who said you are your own mistress in the affair, do what you think proper. She said, look at my sport, in the evening do you go, and lie down on the terrace and look on, by the order of God, evening set in, the husband went and lied down on the terrace. The woman brought in a pitcher, filled it with water, and covered it. The Kàzi approaches and says salam, the woman replies walaik, are you well, Kàzi Sàheb. God has brought you here, be seated. The Kàzi sits down, and takes out a hundred rupees from his handkerchief, and gives to the woman. The woman ties them up. Noise was heard of the king approaching. The Kàzi was astounded: she said, well Kàzi, are you well. The Kàzi said, the king has come ; she said never mind, cover yourself with this veil, sit down at this handmill, and grind a little grain ; when the king goes the next will be your turn. The Kàzi goes and seats himself at the handmill. The king approaches and sayssalam alaik, the woman replies walaikum salam. God has brought you, and given you to me ; the king says, never mind. He takes out two thousand rupees from his handkerchief and put them before the woman, she secures the money. The king said now let us go and recline and amuse ourselves ; she said, Sir, I have prepared a little rice be pleased to eat, it will refresh you, the night is not far advanced. The king said very well. There was a noise of the Wazir's approach, the king said the Wazir is come ; she said Sir, I will go out and see him, the woman went out and saw the Wazir and said, are you well Wazir Saheb. The Wazir said, my love let us go into the house ; she said, the king is sitting in the house: he asks, what is our plan, she said, let your mind be at rest, I will take you in doors. The Wazir said take

zaif pàre dà ghalou machy mas tawàr
 mas wakilnà pàdshà pàre wakil bas
 zaif pàre sabr karak kàv huriwata
 dere. Zaif peshan mas wakile khanà
 salàm this bakhairat yàr jànì wakil
 pàre khar kàn uràti pàre baktàwar
 pàdshà basune uràti túsane pàre ant
 sala,e, zaif pàre khàtar jamà kar nà
 kàrame kev dàdoe halltak tenà pun-
 dùtine karah e daginà kerghàn chàr
 pàdah marak pàron daginà gosàlai
 zaif darwàze tafe kulf kare hinà
 bânai khàchà tenà arigh to pàdshà
 malàs mas tawàr kare chokr. kane
 dir yeti kazi batir jald kare khalk
 khalas chokariyàn kàzi mone hadsà
 pàre kàzi sàheb us pàre, ho,o pàre
 bashmarak kàzi bashmas bas khà kha-
 rai tús pàre pàdshà sàheb aut khabar
 epare khabar handàde khanisa nàchaj
 ghaloghà kne amaro, zaife bânàn shef
 mas araghe tenà hes uràte pehàr
 pàdshà,e salàm thisù dàrà afale o
 kazinà ne afàle,e wazir nà ne
 afàle,e wakilnàne afàl e pàdshà pàre
 wazir aràde wakil aràde, zaif pàre,
 bashmarak nishàn tevne pàdshà bash-
 mas zaif pare givàlanà bàe malabo
 wazire kashàr pàdshà pàre wazir
 haifene wazir pàre nà afàl jùwàn,e
 kanà gand,e zaif pàre khar wokàn
 peshan, kul peshan masù hinàr dagi-
 nà rahàe pàdshà pàre wakil aràde
 zaif pàre sàheb dàde do pundùti eta
 pàdshà pàre kanà luma,os idús kane
 salàme kul tenà id karera ta harkas
 tenà uragh,àe hinàr. Dà basu tenà
 uràti khàchàr hukmat khudànà chand
 wakht ginarengà Mullà Mansùre mār-
 ras mas mārta haft sal mas darer
 túlli ferta khwanagà,e kàzi his aside
 mas zaif mār tenà pàre àkh undene
 salàm kes mār hinà ede pàre àkhun

me quickly. The woman said, wait,
 I will go into the house, and come
 again: she went and brought out a
 basket, she says to the Wazir, get
 into this, the Wazeer gets in, she
 closes the mouth and drags him into
 the house. The king says, what is
 that, she says, it is some grain: a noise
 took place of the Wakil's approach.
 The king said the Wakil is come,
 the woman said stop, I will go out
 and see who it is: the woman went
 out and saw the Wakil and made him
 a salam, are you quite well my love?
 The Wakil said let us go into the
 house; she said, you wretch, the king
 is there seated in the house: he said,
 what is our plan; the woman said
 let your mind be at rest, I will do
 your business, make yourself a tail
 with this spoon and go on all fours,
 in the cowhouse, they will take you
 for a calf. The woman shut the door
 and locked it, she went upon the
 terrace and lied down with her hus-
 band. The king became thirsty and
 called out, here girl give me some
 water, the Kàzi grinds faster than
 ever. "Here, you girl, I'll throw a
 stone at you." The Kazee turned
 round his head. The king said, are
 you the Kàzi. He said, yes: he
 said, sit up. The Kàzi gets up and
 comes and sits near the fire, and
 then asks, pray sire, what is the
 news: he said this is the news that
 you see, let me see what grain you
 were grinding: the woman comes
 down from the terrace with her hus-
 band, they both saluted the king,
 and said, this is your plight, your
 majesty, this is the Kàzi's plight,
 this is the Wakil's, this is the Wa-
 zir's. The king said, where is the
 Wazir, and where is the Wakil:
 the woman said be seated, I will
 shew you: the king sits down, the
 woman said, open the mouth of the
 basket: they took out the Wazir.
 The king said, Wazir, how are you;
 the Wazir said your majesty's con-
 dition is pleasant, mine is unplea-
 sant, the woman said, let us go out-
 side, they all went out to the cow-
 house; the king said where is the
 Wakil, the woman said here he is
 Sir, with a spoon for his tail. The
 king said I respect you as my mother

sàheb lumkanà ne salàm karek kái
 pàre lumnà ne nutàk kutànù màr
 pàre sàheb tipara kàzi tenà ustàti
 thakà *khwash* mas kàzi tenà choka-
 ri, e rai kare zaifaghà, e chokari hinà
 salàme this zaif pàre begai bares bil-
 kul chokari hadsengà bas kàzi, e pare
 kàzi *khwash* mas zaif tenà araghe
 pàre begai safilati *khachak* chidingas
 dùty tenà karak arà wakhtai Kàzi
 bas chidinge chandefis arakht pàre
 jwàn shàm tamà kàzi bas sad rupai
 this pàre bashkàn *khàchin* chidingnà
 tawàr mas kàzi hàiràn mas zaif pàre
 kanà aregh bas kanà moṃ mohn mas
 kàzi pàre kash e gudàtine sundukh
 ti *khàch* kàzi *khàchà* arikht bas uràti
 tùs sundukhe kulf karer *khàchàr*
 mullànà bàngai zaif bashmas tamà
 pitingati hamsà, e ghàk kul muchma-
 sù aut hoghang ase zaif pàre kanà
 aragh hipàne kanà lum ghastà shàh-
 rai lum kanà kaskune lëshet hesuni
 kul tamà hoghangti àlam hinàr kabr
 sthànai hinàr kabre taiyàr karer
 basur lësh à, e harfer darer kilite
khwayàr mudde kasheṃ zaif pàre
 kilit afak i tenà lumai kashe pàra
 pàdshà kilit e *khwayà* hallk kulf
 malàr kazi, e *chanàr* kazi, e mochide
 maṃ *khalk* kuste zan behayà dà aut
 afàl as kuramsàk arwat gà, ida pes-
 hama sundukhàn arwat gà, ida hina
 gumarak àlam harkas hinàr tenà
 uratiyai.

or my sister, and I take my leave.
 They all called her their sister and
 every one went to his own house,
 they went into their own house and
 slept. By the order of God some-
 time had elapsed and Mullà Mansur
 had a son, the son was seven years
 old, they sent and seated him in a
 reading school under the Kàzi. One
 day the woman told her son to give
 her salam to the Kàzi; the boy
 went and said my mother has sent
 you her salam. The Kàzi said is
 your mother's flour finished, the
 boy said I don't understand, the
 Kàzi reflected in his own mind and
 was delighted: he dispatched his
 slave girl to the woman, she went
 and gave the salam: the woman said
 by all means come this evening. The
 girl went back to the Kàzi and told
 him, he was delighted. The wife said
 to her husband, this evening lie
 down on the balcony and have some
 bells in your hand, when the Kàzi
 comes shake the bells, the husband
 said very well. Evening set in, the
 Kàzi came took out a hundred
 rupees, and said come now let us
 sleep, the bells began to sound, the
 Kàzi was confounded, the woman
 said my husband has come, he will
 make my face black, the Kàzi said
 I will take off my clothes and lie
 down in this box; the Kàzi lies
 down, the husband comes into the
 house, sits down and locks the box,
 they go to sleep. At the call to
 prayers the woman awakes and be-
 gins to wail; all the neighbours
 assemble to ask the cause of the
 weeping, the woman said my hus-
 band went into a neighbouring vil-
 lage where my mother had died, and
 has brought her corpse, in a box;
 they all began to mourn and cry.
 Some went to the burying place and
 prepared a grave, and some to bring
 the coffin, they carry it away and
 asked for the key, that they might
 take out the corpse: the woman said
 there is no key, I will not have my
 mother taken out, the king demand-
 ed the key, they took it and opened
 the box, they saw the Kàzi, you
 rascally lewd knave, see the plight
 you are in, you donkey cuckold
 come out of the box, said the king:
 every one went to his own house.

IV.—*Translation of Inscription in the Society's museum. Continued from vol. VI. p. 887.**Brahmeswara Inscription, from Cuttack.*

Besides the two slabs of stone identified last year as belonging to the *Bhuvaneswara* temples, in *Cuttack*, and consequently returned to the brahmans after perusal, there was a third broken into two pieces, which Mr. KITTOE pointed out as being in the same character and from the same locality. Before returning this he kindly took for me a very exact impression, whence I have copied the reduced facsimile in Plate XXIV.

Although, as will be seen, the slab was in a state of considerable mutilation, yet from the inscription being in verse, my pandit, KAMALÁKÁNTA VIDYÁLANKÁRA, has been able by study of the context to fill up all the gaps, with, as he says, hardly a possibility of error, and indeed where the outline of the letters is preserved I have found his restoration quite conformable. The translation has been effected by SÁRODÁPRASÁD under his explanation, but I have not leisure to read it over with KAMALÁKÁNTA.

Mr. STIRLING says* that “no information whatever is afforded by the *Orissa* chronicles of the origin of the princes called the *Kesari vamsa*; the founder of the new dynasty in A. D. 473 was JAJATI (YAYÁTI) KESARI, a warlike and energetic prince, but who he was or whence he came we are not apprized. He soon cleared his dominions of the *Yavanas*, who then retired to their own country.”

Perhaps the present inscription may in some measure remove this obscurity. It commences with the conquest of *Udhra* or *Orissa* by JANAMAJEYA the king of *Telinga*. It is possible that this alludes to the prince of that name in the Pauranic lists, but the locality of his dominion, and the names of his immediate successors are wholly different from those of the Magadha line, and their history is circumstantially told as of events transpired not long antecedent to the *Kesari* dynasty of *Orissa*. His son was DIRGHARAVA, and from the latter was born APAVÁRA, who died without issue. The kingdom was then overrun by invaders from foreign countries,—(perhaps the same designated as *Yavanas* in STIRLING'S CHRONICLES),—when VICHITTRAVIRA another descendant of JANAMEJAYA reigning in a neighbouring kingdom, possessed himself of *Orissa*. His son was named ABHIMANYU'; his again CHANDIHARA; and from the latter descended UDYOTAKA KESARI, whose mother KOLÁVATI erected the temple to SIVA as *Brahmeswara*. The date of the

* As. Res. XV. 265.

inscription is expressed only in terms of the reign, but from the style of the Devanāgarī, it may be confidently affirmed to be later than the epoch fixed for *Lalat Indra kesari* (617 A.D.). UDYOTAKA KESARI must then be one of the 32 unrecorded princes who succeeded him in the *Kesari* line previous to the establishment of the *Gangavamsa* family on the *Cuttack* throne.

The figure 3, it may be remarked, closely resembles the ancient form of this numeral; the 8 is nearly of the modern shape.

The stone was, as stated above, returned to *Bhubaneswar*; but Mr. KIRTOE did not find as he anticipated any resulting cordiality or goodwill among the priesthood of the place; on the contrary they brought him a long list of purloined idols, and impetuously urged him to procure their return as he had done that of the inscriptions!

Transcript of the above Inscription, (Pl. XXIV.)

ब्रह्मोपेन्द्रमहेश्वरेन्द्रवलिभीरजूहताहीश्वरैर्भान्यन्मन्दरपर्वतेन मयि
तात् क्षीरोदधेर्म्मध्यतः । विस्फीतामृतकौमुदीभिरखिलं त्रैलोक्यमुद्यो
तयन् राजेन्दुः सकलासमग्रवसतिः सांङ्गं श्रिया जातवान् ॥ १ ॥

तदंशेजनि शुभकीर्तिरतुलोविश्वम्भरावल्लभोराजा श्रीजनमेजयः
स रिपुह्वा भूतल्लिलङ्गाधिपः । दन्तादन्तिकराकरिश्वममिषाद्भूमे
रिपूणां दिपे यः कुन्ताग्रहतौद्रदेशन्तपतेर्लक्ष्मीं समाकृष्टवान् ॥ २ ॥

सम्पाद्भर्त्ररिराजकम्बरमणीसीमन्तविभ्रान्तिहृद् विख्यातो नयविक्र
माद्भूतमतिः सप्ताङ्गराज्येश्वरः । वाल्यादक्षतवैधकर्म्मचरितस्थ्यागी महा
धार्मिको राजा शैर्यमयो ययातिनृपवद् यो मेदिनीमण्डनः ॥ ३ ॥

तस्यान्ते कलिकालकल्पविटपी भूपालचूडामणिर्मर्यादामृतसत्वधैर्यक
मलागाम्भीर्यरत्नाकरः । माङ्गल्योदयशक्तिसिद्धिविदुरः प्रख्यातकीर्तिः
सदा राजा दीर्घरवोमहारथगुणः शूरोवभूवारिहा ॥ ४ ॥

तस्मादजय्यभुजवच्चविनिर्जितारिरूर्जस्त्रलः परशुराम इव द्वितीयः ।
मध्यन्दिनार्क इव तीव्रतरप्रतापोराजा बभूव कविधर्म्मपरोपवारः ॥ ५ ॥

तस्मिन् गते दिवमपुत्रिणि राजमल्ले नानाभट्टैरुपहृते सकलेऽपि
राष्ट्रे । देशान्तरस्थितवतीभबलप्रवीरे कालः कियानगमदत्र यथाक
थञ्चित् ॥ ६ ॥

तस्यानी जनमेजयस्य तनयो भूतः प्रसिद्धः क्षितौ सर्वत्रापि विचित्र
वीर इति यस्तस्मादजन्मात्मजः । धन्योसावभिमन्युरित्यतिवली तस्योप
तेजाः सुतः श्रीचण्डीहर इत्यभून्नरपतिः सर्वैरमात्यैः हृतः ॥ ७ ॥

भत्यामात्यसुहृत्प्रजाश्रितजनज्ञातीष्टवन्धन्यथायोगं संपरिपाल्य रा
ष्ट्रमुभयं निष्कण्टकीकृत्य यः । भूतोनेकनरेन्द्रशेखरमणिप्रोद्गच्छदंशुच्छ
टालोकोद्भासितपादपद्मयुगलः सर्व्वावनीनन्दनः ॥ ८ ॥

श्रीमानाचतुरब्धिसीमवसुधाचक्रैकरत्नामणिर्मन्यातेव पृथूपमो भर
तवद्राजा जगज्जित्वरः । सूर्याचन्द्रमसोः समैर्निजकरैरुद्दीपयन् रोद
सी पूर्वार्धेः सवितेव सूनुरुदगादुद्योतकः केसरी ॥ ९ ॥

बालक्रीडाभिरिव प्रतिभटमखिलं सिंहलं चोडगौडौ युद्धे सन्नद्धयोध
दिरदवलघटासङ्गरं यो विजित्य । उद्धृताक्षौहिणीपद्भिरुगतिविनमद्भूभ
राक्रान्तकूर्मो राज्ञः कुर्वन्नशेषानवनतशिरसो जिष्णुर्वर्त्मजैषीत् ॥ १० ॥

तन्माता दिनकृत्कुलस्य दुहिता कोलावती नामतो यासौ शीतकरा
न्वयस्य महिषी दुर्गेव लक्ष्मीरिव । यस्याः कीर्तनमूर्द्धसुध्वजचयोवात्या
भिरुर्द्धंगतो हस्ताभः शशिलक्ष्य लोभुमिव खे सोत्साहमुद्गच्छति ॥ ११ ॥

श्रीमद्भक्षेश्वरस्य प्रणतमलहृतः स्पर्शतोमुक्तिदस्य प्रासादोर्भकषाय
स्तरणिरथरयव्याहृतिस्थाणुकल्पः । एकाम्ने सिद्धतीर्थे चतुरमरकुली
चारुशालासमेतः कोलावत्या तयैवः क्षितिमुकुटनिभः कारितः कीर्त्ति
राजः ॥ १२ ॥

लोकालोकमहीध्रसप्तजलधिदीपस्थलीपिण्डिकामधस्यायुक्मेरुलिङ्गमु
परि ब्रह्माण्डहेमालयं । गङ्गाङ्गिः स्वपयन्नहर्निशमसौ देवस्त्रिलोकीपति
ब्रह्मा स्वर्च्छति यं शिवं स भगवान् ब्रह्मेश्वरोयं विभुः ॥ १३ ॥

उर्द्धभाजत्कनककलसोत्तिष्ठदंशूत्करार्चिर्दीप्रालोकप्रसरकृतदिकचक्र
वालप्रसादः । प्रासादोऽस्य त्रिदशयुवतिव्रातसन्ध्याप्रदीपोमूर्द्धवाङ्गेः सकल
शगनं मण्डयन्नुच्चकास्ति ॥ १४ ॥

रत्नालङ्कृतिभूषिताङ्गसुषमादेदीप्यमाना दिवः क्रीडत्यस्तडितःस्थिरा

इव कुचश्रीणीभरव्याकुलाः । सुन्दर्याक्षिकनीनिकाइव दृष्टानन्तःप्रवृ
ष्टा नृणामस्मै चञ्चलखञ्जनाभनयना दत्तास्तया दारिकाः ॥ १५ ॥

वेदव्याकरणार्थशास्त्रकवितातर्कादिविद्याधरो ब्रह्मेवावितयप्रसन्नविन
योद्बुद्धिर्विशुद्धान्वयः । ताराधीश्वरवंशजावनिभुजां शुभ्रं यशस्तन्वती
भट्टः श्रीपुरुषोत्तमः कविवरेऽकार्षीदिमां वर्णनां ॥ १६ ॥

सनगवनसमुद्रा मेदिनी यावदास्ते त्रिभुवननिजनेत्रे पुष्पवन्तौ च
यावत् । अतिजगदुपरिस्थो यावदौत्तानपादिर्जनवदनमुद्ध्यं तावदस्तु
प्रशस्तिः ॥ १७ ॥

परममाहेश्वरमहाराजाधिराजसोमवंशोद्भवभूपतिकलिङ्गाधिपति
श्रीमदुद्योतकेसरिराजदेवस्य विजयराज्ये सम्बत् १८ फाल्गुन शुदि ३
सूत्रधाररायः ।

Translation.

1. The moon, perfect in his digits, (full) born with SRI from the midst of *Kshira Samudrā* (the sea of milk) when churned by the *Mandara* mountain whirling with the chief of the serpents used as a rope by BRAMHA', UPENDRA, (VISHNU,) MAHESWARA, INDRA and BALI;—enlightens the three regions with his swollen beams and nectars !

2. In his line was born *rāja JANAMEJAYA*, who was of moon-like fame, master of the world, incomparable, destroyer of his enemies, and the owner of *Telinga* ; and who drew to himself the fortune (*LAUSHMI*) of the *rāja* of *Udhra* who was killed by his *kunta* (a weapon) while their antagonist's elephants were overcome with fatigue fighting with their tusks.

3. He (*JANAMEJAYA*) was a celebrated emperor, master of the kingdom of seven limbs*, of wonderful understanding in power and morals, charitable, most virtuous, a hero, and like *rāja YAYA'TI* an ornament of the earth ; and who deprived the lovely wives of his inimical *rājas* of their pride of lovely tresses† ; and whose lawful deeds and conduct remained unchangeable from his childhood.

4. After him his son *DIRGHARAVA* became *rāja*, who was a great *ka'pa* tree, the very crown-jewel of princes, modest, of boundless spirit, steadiness, riches, gravity, depth of knowledge, wise in producing prosperity

* The limbs of government, or as we say 'sinews of war'—horses, elephants, fighting men, pandits, merchants, &c. See allusion to the same in the Burmese bell inscription, page 294.

† The Hindu women are forbidden by the *shāstras* to beautify their hair after the death of their husbands.

१३ बुद्धासुभद्रासुवलि

॥ॐ बुद्धोऽस्य महासुखवति॥
भुवमणिः मां दुष्टया जानवन् ॥ नन्दः

द्वितीयः कृष्णग्रहोऽदृश्यायतनः
चरितश्चाभीमत्तवाभिन्नाग्रागौर्यः

मधुल्लापयगक्रिसिद्धिद्वयः प्रसन्न
मशहिनार्कः वनीप्रतयतायायाजा

पुर्वोक्तैः कालैः कथावशमद्वयथा
 न स्मृताः प्राजाः सुकः श्रीविंशतिरवस्थाः

सृष्टिगानकवसष्टुहाशवमागध्या
दमनवडाजाहगहुित्तयः।यूर्यासव
सृष्टिगानकवसष्टुहाशवमागध्या

॥१॥ आत्मा अक्षय्यवर्षा ॥
तद्वा नादिवृत्तलयादिना काला
॥२॥ आत्मा अक्षय्यवर्षा ॥

सामनः कालावल्यानयेन किं
गङ्गादिभूययवृद्धविशमस्यो

ॐ नमः शिवाय ॥ ॐ नमः शिवाय ॥ ॐ नमः शिवाय ॥

नकुंदि विद्यापराप्रसूवासी नव
सकणवव समुद्रालदिनीया

এবমসানন্দমুবমদাবজাব্রিষাঙ

ॐ नमो भगवते वासुदेवाय ॥

॥ अथ विराट् पञ्चमोऽङ्कः ॥

ॐ शठमस्तव वगुः शृवावृषिद

ममैकैयस्यैवह्यहृदय्याल्लुङ्गंक्राम
वमाविःकृत्वाभ्यासुद्रुह्यदी

रुद्धीययत्राद्योदःप्रविभवयुष्मन्

कवचमुपयुज्यमानो विषयं विहाय

॥ श्रीगुरुः ॥ ब्रह्मसूत्रम् ॥

मन्त्रः ॥ श्रीगणेशाय नमः ॥

पुष्पावयवः तत्रापि प्रवृत्तवर्तिभ्यश्च
तत्र प्रवृत्तवर्तिभ्यश्च

पुष्पापिपिष्टिमदुग्धातलसविवाङ्ग

ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णाय नमः ॥

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

किं नृणां कुरुमुलः खवधुवामः ॥
मकालयिष्येदशाद्रुवसित्त

॥ अथ श्रीमद्भगवत्पूजाविधिः ॥
 ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीविष्णवे नमः ॥
 ॥ श्रीशिवाय नमः ॥
 ॥ श्रीब्रह्मणे नमः ॥
 ॥ श्रीमहेश्वराय नमः ॥
 ॥ श्रीनारायणाय नमः ॥
 ॥ श्रीरामाय नमः ॥
 ॥ श्रीकृष्णाय नमः ॥
 ॥ श्रीसूर्याय नमः ॥
 ॥ श्रीचंद्राय नमः ॥
 ॥ श्रीशुक्राय नमः ॥
 ॥ श्रीमङ्गलाय नमः ॥
 ॥ श्रीशिवाय नमः ॥
 ॥ श्रीब्रह्मणे नमः ॥
 ॥ श्रीविष्णवे नमः ॥
 ॥ श्रीगणेशाय नमः ॥
 ॥ अथ श्रीमद्भगवत्पूजाविधिः ॥

॥ वायकीडा निखट घुतिरुदम शिर्षहा
वृक्षान्धं वृक्षान्धं वृक्षान्धं

यादात्यारिर्द्वयं तादृशं ज्ञानं ज्ञानिना
रुवाः प्रकाशं सिद्धीं यत्तु मय कर्तव्यं

श्रीशिवकौमरुनिष्ठाष्टयविभूषात्रय

ॐ नमो भगवते वासुदेवाय ॥

॥ श्रीगुरुभ्यो नमः ॥
॥ श्रीगुरुभ्यो नमः ॥

॥ ययल्लु वयुदिल्लु सुतुतारुणाय ॥

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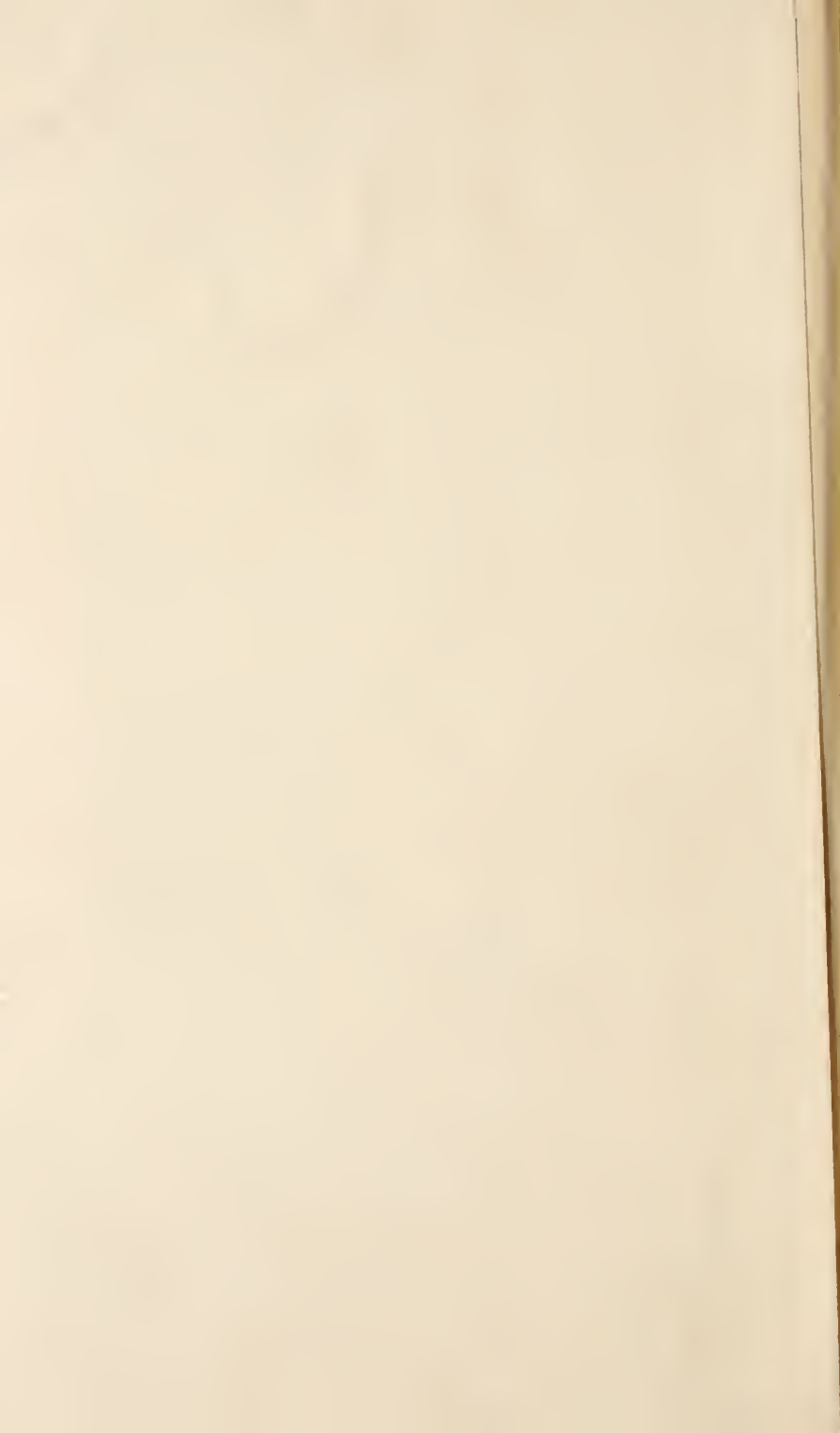
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कर्मलाघुभिर
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महाभारत

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and three sorts of power* and success†, a hero, and destroyer of his enemies, and who had qualities like that of a *Maharatha* (a warrior fighting in a car) and whose fame is celebrated.

5. From him was born the powerful rāja named *APAVA'RA* as the second *PARASURAMA*, who suppressed his enemies by his invincible hand as with a thunderbolt, and became great through the merits of poets, and whose spirit was warm like the sun in midday.

6. When he, the best of rājas, departed unto heaven without issue and all his kingdom was laid waste by various warriors, how long a time passed away in various ways, when the elephant-powered hero (*VICHITRAVIRA*) was in a different country, (*Telinga*.)

7. *VICHITRAVIRA* (who was another descendant of *JANAMEJAYA*, and celebrated every where on the earth as a wonderful hero), was placed in his place. From him was born his fortunate son *ABHIMANYU*, and from him was born *CHANDIHARA* who was powerful and spirited like him (his father). He was made king by all his ministers.

8. He reigned impartially, cherishing all his servants, ministers, people, those who sought refuge, kinsmen and desired friends, and made both his kingdoms indisputable ; who was the cause of delight of all the earth, and whose lily-like feet were enlightened by the splendour of the head-jewels of many prostrate rājas.

9. From him arose *UDYOTAKA KESARI*, like the sun from the eastern mountain, illuminating the earth and heaven by his lustre, radiant as the sun and moon beams ; who was rich and the crown-jewel of the circle of earth defended by its four oceans ; and who was a conqueror of earth, like *MA'NDHA'TA*, *PRITHU*, and *BHARATA*.

10. Who having defeated the whole force of his enemy, the *Sinhala*, *Choḍa* and *Gaura* (countries) as it were in child-play, and with well-armed warriors and a number of elephants in battles conquered the whole earth, causing numberless rājas to bow down their heads ; who was victorious and who made the tortoise oppressed with the weight of the earth sink down by the heavy march of his bright army, containing an *akshauhini*‡.

11. His mother, named *KOLA'VATI*, was a daughter of the solar and the chief queen of the lunar line ; whose fame is a number of flags above the earth, and like the whirl wind ascending up, and like a hand going up with exertion as if to destroy the spots of the moon.

12. By that *KOLA'VATI'* was caused to be erected this cloud-touching temple with four beautiful halls, of four other gods, which is like a tree without branches in interrupting the speed of the sun's car (ray?) like a crown over this earth and the king of fame, of *Bramheswara*, who destroys the sins of worshippers, and gives salvation to those who touch (his image) at *Ekamra* the holy place.

* Powers derived from magnanimity, exertion, and private advice.

† The successes of gaining land, gold, and friends.

‡ An army consisting of 189,350 foot, 65,610 horse, 21,970 chariots, and 21,970 elephants.

13. Whom (SIVA) the holy BRAMHA', lord of the three regions, having bathed his emblem, *Merú*, the golden spot situated in the centre of the mountain *Lokaloka*, the seven oceans and islands, with the water of *Ganga* is worshipping day and night. This is the very SIVA BRAMHESWARA.

14. This temple shines above, adorning all the firmament; like the summit of a mountain, or the evening lamp of the assembly of the youthful goddesses; from it all the regions have been lighted up by the lustre of the rays issuing from the golden *kalasa* (pinnacle) shining on its summit.

15. By her (KOLA'VATI) were given some beautiful women to him (SIVA) who had eyes like that of the fickle *khajjama* (wagtail) and who were bright like the sparkling and immovable lightnings of the sky by the exquisite beauty of their limbs, adorned with gemmy ornaments, of lovely heavy-swollen bosoms, piercing through the eyes of men, like the beam of their own eye.

16. PURUSHOTTAMA BHATTA, the best of poets indited this eulogy, which spreads the white fame of the rajas of the lunar line; who was learned in the vedas, grammar, political science, poetry, logic, &c. &c. and, like BRAHMA, of true, pure and humble understanding, and (born) of an innocent family.

17. So long as the earth with its mountains, forests, and seas, the sun and moon which are the two eyes of the three regions and the *Aultonapa-di* (the north polar star) which is above the earth, shall endure, so long may this eulogy exist as nectar in the mouth of every one.

On the 3rd of the light half of *Phalguna* of the *Samvat* 18, of the victorious reign of rāja UDYOTAKA KESARI DEVA who was most rich, king of kings, a rāja of the lunar line and lord of *Kulinga*.

V.—*More Dánams from the Sanchi tope near Bhilsa, taken in impression, by Capt. T. S. BURT, Engineers. Translated by JAS. PRINSEP.*

Capt. BURT has gleaned all that Capt. SMITH, of the same corps of Engineers had left undone at the Buddhist monument of *Sanchi* described in my last volume. His facsimiles were presented to the Society two months ago, but I have been too much occupied with more important documents to take them in hand, as nothing could be expected from them but a continuation of the catalogue of donors to the building. Nevertheless every word in the old character is worthy of preservation: it helps to restore the lost dialect,—it proves the constancy or otherwise of the orthography:—the style of names and titles. Upon looking back at my former readings I perceive very numerous errors which I could now readily correct, but it is hardly worth while, as the Páli scholar will at once discover them, and others will not care for trifling

grammatical niceties. As all of them are read through their analogy to Sanskrit words it is probable that my pandit may still err in apprehending some of the equivalents, especially of the adjectives.

It is a rather singular fact that, while none of Captain SMITH's *dānams* mentioned the city of *Ujein*, the majority of the present list have the initial word *Ujeniyā*, 'of *Ujein*.' This I suppose must have proceeded from the former officer having taken his specimens chiefly from one side of the tope, while Capt. BURT naturally undertook the opposite side, as previously unexplored; and the good people of *Ujein* may have liked to see their names as much together as possible.

There can be no doubt (as Capt. BURT writes) that the object recorded by each was the gift of a stone or pillar of the enclosure, or of the money to pay for its erection; and we know that the habits of the Buddhist priesthood who live by alms, would lead them to the houses of rich devotees in the flourishing city of *Ujein*, and the well endowed monasteries and convents of the neighbourhood, to raise funds for the work they had in hand, which was perhaps merely to make the enclosure; for the stupa itself, as we have seen by the published extract from the *Mahāvansa*, was erected at the expense of the local rāja, under the circular mandate of the emperor ASOKA.

I have introduced the whole of these fresh inscriptions from *Sanchi* in Plate XXIII. on a reduced scale; numbering them in continuation from the former plate.

It is unnecessary to repeat them in type,—I therefore confine myself to a transcript of each in Roman characters.

No. 22. *Ayachuḍasa antevāsino Balamitasa dānam thabho.*

“This pillar is the gift of BALAMITRA, the well-tonsured pupil.”

Or *Aya chuḍa* अयचुडः may mean also, “having a fine jewel ornament,” fixed on the tuft of hair left when a child undergoes the ceremony of tonsure; *thabho* or *thambho* for स्तम्भः pillar. See the *Carli* cave inscription in the last volume, page 1044.

No. 23. *Aya chuḍasa, dhama kathaka,*
antevāsino Bāla mitasa dānam.

“The gift of BALAMITRA the well-tonsured pupil, reader of *dhama*.”

This is perhaps the same party, more advanced in his studies.

Nos. 24 and 25. *Vasuliye dānam.* “The gift of VASULI.”

There are several bearing the same name, some written *Vasulaye*, an uncertainty naturally produced by the attempt to render without compound letters the Sanskrit genitive वसुल्याः

No. 26. *Sethino paṭikamakālikānām dānam.*

“The gift of the serving women of the nobility.”

Sethi (Sanskrit *Sreshthi*), means also the head of a corporation.

No. 27. *Yasiliye dānam*, “—the gift of *YASILI*.”

No. 28. *Ujeniyā phakiliyānām dānam*,

“The gift of subscribers of *Ujein*.”

The *nām* is omitted in the lithograph by mistake ; the word is taken from the Sanskrit प्रक्रियाण[“of subscriptions.”

No. 29. *Ujeniyā dhamagilino dānam*.

“The gift of *DHAMAGIRI* of *Ujein*.”

No. 30. *Mulagirino dānam lakhakasa*.

“The gift of *MULAGIRI* (the root-hill of religion) the millionaire” or perhaps रक्षकस्य the protector, may be more suitable.

No. 31. *Ujeniyā chheta mātu dānam*.

“The gift of the *Kshatra*’s mother of *Ujein*.”

No. 32. *Uje(ni)yā tāpansiyano isimātasa dānam*.

“The gift of the body of rishis, performing their austerities in *Ujein*.” In Sanskrit उज्जयिन्यास्तपस्विन ऋषिमात्रस्यदानं.

No. 33. *Ujeniyā saphineyakānam isikasa dānam*.

“The gift of the morality students of *Ujein* to the rishis”—(reading *savineyuka*—and *isikasa* for *isikāya*.)

No. 34. *Ujeniyā ūpe(n)dudatasa padavatāyāchhaya dataya dānam*.

“The gift of *UPENDRADATTA* of *Ujein*, for a perpetual charity to the itinerants : पदव्रत्तायाश्चयदत्तये दानं.”

No. 35. *Ujeniyā tāpansiyānam punsānam jaya dānam*.

“The victory-gift of the people performing austerities of *Ujein*.”

No. 36. *Arahiniyā Sihayā dānam*.

“The gift of *arahini* (or *SAMARAHINI*) *SINHI*.”

No. 37. *Ujeniyā gi(ri)sīyānam punsānam jaya dānam*.

“The victory-gift of the men residing on the hills of *Ujein*.”

No. 38. *Ogireyakasa satigutasa dānam*.

“The gift of *SATYAGUPTA* the *Agarwala*,”—(or the son of *UGRA*), whence औप्रेयकस्य सत्यगुप्तस्य दानं.”

No. 39. *Usakīḍaya bhichhuniye dānam*.

“The gift of *Usakīḍā* the priestess.”

उषःक्रीडा means “who plays in the morning.”

No. 40. *Akilaye deviye ahimatumarā..*

“The (gift) of *AKILA DEVI* mother of *AHI*.”

No. 41. *Asvadeviye Bahadata mātu dānam*.

“The gift of *ASVA DEVI* the mother of *BAHADATTA*.”

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No. 42. *Yakhiya bhichuniye vedisa dānam.*

"The gift of YAKHÍ the priestess and traveller."

Vedisa for वैदेश्याः from वैदेशी, foreigner.

No. 43. *danayá bhichhuniyá dānam.*

"The gift of dani the priestess."

No. 44. *Davigirimáyasa sethino*

..... *tiyo nágáya dānam.*

"The gift of DAVIGIRIMÁYA the sethi for the (che) tiya tree."

No. 45. *Hidatūye sada dinadhe jivāya dānam*, in Sanskrit, इहत्याय सदादिनार्थं जीवाय दानं.

“A gift for those living here (for distribution of food) at midday for ever.”

No. 46. This inscription is in too mutilated a state to be restored entirely, but from the commencement of the third line न ण लं न ण लं न
ण उ ठ ल ष ल . *bhakhatibhikhunābhi khamavase dātā*: it may be con-
cluded that some provision was made by “a charitable and religiously
disposed person for hungry priests” भिक्षार्थि भिक्षणां and this is confirmed
by the two nearly perfect lines at the foot;—

Sasijalá petaviye ichháhime (idi) si : sampesimate chilathitike siyáti.

“It is also my desire that camphorated (cool?) water should be given to drink; may this excellent purpose endure for ever”—reading for *sampesimate*, संप्रशस्यमतः.

No. 47. This fragment is cut on three sides of a square pillar.

Danda nágilalasa pavinañátínam dánathambho.

“ This pillar is the gift of the illustrious family of *Danda Nágirala*.”

No. 48. Is scribbling of a much later period in the Tibetan Nágari
 𑄂𑄂𑄂 *gaga* and is only mentioned because it was included in Captain
 BURT's series of the Bhilsa *dánams*.

POSTSCRIPT. By the Royal Asiatic Society's Quarterly Journal, No. VIII. just arrived, I perceive that Col. SYKES' collection of cave inscriptions has been published without interpretation, and that there are three or four long ones not included among those with which that gentleman favored me in November last. As I have reason to suppose that the same are now under investigation at *Bombay* by the Rev. Dr. WILSON, from fresh and accurate facsimiles, it will be prudent to await the result of his labours for the less perfect specimens; but I cannot refrain from inserting here the 4th of the list to shew how readily it may be interpreted through the Páli language.

This inscription is stated to be cut in a continuous line round the three sides of a chamber, immediately under the ceiling, in the rock ex-

cavations at *Nāneh ghāt*, where there are other chambers formerly covered with inscriptions, in which however the decomposition of the rock from moisture has occasioned great obliterations. In this there are but eight or ten deficient letters. Supplying the two that are wanting at the commencement conjecturally, the whole will run thus :

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The same in Roman characters.

(A'ri) yadhammasa namo ! Indasa namo ! sakesānam vāsudevānam, chanda suriyānam, dhammavatānam vatānam va lokapālānam, yama varuna audheravānam namo ! kumāravarasa-vedi-siri saraṇo, rāyāsīmuka sá va vāhe divināya nikāya rake (sha)kumare bhá(ti)

Mahārathi tu nakāyiko kumáro lakusará kumáro sava váharodhaña bheritam sampayuto sapaṭo aso asarathágámīnam a (so) asamoroyaño bátiyo, tha dakhiniyonam*s asarapála ghará yutām ra pu ro rápinakáhá panároná kigamo

The above will be better understood by Sanskrit scholars if turned literatim into the more classical dialect :

आर्यधर्मस्य (for धर्माय) नमः इन्द्राय नमः शक्रेशेभ्यो वासुदेवेभ्यः चन्द्रसूर्याभ्यां धर्मवृत्तेभ्यश्च (or धर्मावज्ञेया वृत्तेभ्यश्च) लोकपालेभ्यः यमवरुणैर्द्वरवेभ्योनमः कुमारवरस्य वेदिशीरणः रायसिमुकसाववाहः (?) दिव्यनयनिकाये राकेशकुमारो भा (ति) महारथि तूष्णकायिकः कुमारः हकुशरा कुमारः सव्वेविहरो धन्यभेरितसंप्रयुक्तः सपटः असौ अश्वरथागामिनां असौ असमो रोपज्ञो वासुदेवोऽथादरोनायः असुरपालगृह्यते।

Translation.

Glory to the supreme *Dharma* (or virtue) !— glory to Indra ! To the lords of *Sakra* (?) the vāsudevas, to the sun and moon, to the sanctified by dharma and venerated (saints)—to the *lokapālas* (upholders of the world)—to *Yama*, *Varuna*, and the spirits of the air, glory !

He whose refuge is the prosperity of the throne of an excellent

prince,—who is the supporter of ? the abode of heavenly morality,—the young prince RÁKESA, is illustrious (?).

He of the mighty chariot, (the great warrior) the prince TUNAKÁYIKO, the prince HAKUSARO, who rambles every where for pleasure, proclaimed by kettledrums as the fortunate, he is finely clad, he is the fearless leader, who is unequalled by any who go by horse and chariot, skilled in archery and nonpareil, connected with the house of AMARA PÁLA: (the rest unintelligible).

Here we find after a regular Buddhistic invocation, the commencement of an eulogy on one or perhaps on two princes of unknown names, who probably caused the chamber to be excavated.—Until we have a facsimile, and a careful re-examination of the blank spaces nothing more can, I fear, be made of the fragment.

VI.—*Proceedings of the Asiatic Society.*

Wednesday Evening, the 4th July, 1838.

The Honorable Sir EDWARD RYAN, President in the chair.

The Rev. SOLOMON CÆSAR MALAN, Professor of Bishop's College was unanimously elected a member of the Society.

Mr. EDWARDS, C. S. proposed by Mr. W. K. EWART, seconded by the Secretary.

Major WILLIAM GREGORY, Bengal Army, proposed by Dr. SPRY, seconded by the Secretary.

The Secretary submitted a new steel-engraved heading for the Society's diplomas and correspondence; executed from a sketch sent home by himself,—improved on by Professor WILSON and Mr. W. SAUNDERS in England. He suggested that a new form of diploma should be engraved on the plate in lieu of the present simple letter of announcement, to be signed by the President of the night and by the Secretary.

The form was adopted for M. MALAN's diploma.

Baboo RAM COMUL SEN, Treasurer, submitted the two following queries in regard to the contributions of members:

1. Whether members absent at the *Cape* or at sea, are subject to the usual quarterly subscription?

2. Whether members returned from Europe are to be considered as subscribing members without any reference or intimation?

With regard to the first query, it was determined, as had been generally the practice, that during absence from India a member is exempt from payment; but that on his return to the country his subscription recommences from the first ensuing quarter, unless he intimates his desire to retire from the Society. As the rules do not clearly define these points it was determined that they should undergo general revision by the Committee of papers.

Correspondence.

The Right Honorable C. W. W. WYNN acknowledged by letter, his election as an honorary member*.

Professor OTHMAR FRANK returned thanks for Sanskrit books presented to him, and offered in return two treatises lately published by himself.

One on an Indian monument in which SIVA and VISHNU are coupled as *Harihara*, the other on four idols in the museum of the king of Bavaria, one of which is the *Kandek Rao of Moor's Pantheon*. (The books have not arrived.)

A letter from M. E. BURNOURF, Sec. As. Soc. Paris, 1st November, 1837, announced that the gold medal, struck in honor of Mr. B. H. HODGSON, by the As. Soc. had been entrusted to M. DUBOIS DE JANCIGNY who was about to proceed to India overland.

M. DUBOIS's determination is understood to have been changed—but the medal may be expected by some early French ship.

A letter from the Inland Steam Navigation Company solicited various information regarding the rivers of Bengal.

A letter was read from M. St. HUBERT THEROULDE thanking the members for the attention he had received, for admission to their meetings and library, and other facilities for his studies.

In the instructions he had received from the Institut Royal and the Paris Asiatic Society as to the route he should pursue, he had been referred to the residents in the country to point out to him the best mode of carrying the objects of his journey into execution—he hoped that the Society would therefore still favor him with its counsel and advice. He was about to proceed straight to *Lahore*, there to commence his researches.

The Secretary alluding to the particular introductions brought out by M. THEROULDE from Professor WILSON, Major TROYER, and the Asiatic Society of Paris, proposed as the most effectual way of rendering him assistance and local advice.

That a circular be addressed to members residing in the interior of India stating the objects of M. THEROULDE's journey and recommending this eminent Sanskrit scholar, to their attention and hospitality. Also, that a Sanskrit address to the pandits of *Benares* and elsewhere should be placed in his hands ;—

These two documents were accordingly delivered to M. THEROULDE by the President, with best wishes for the success of his researches.

The Society's account current was submitted by the Government agents exhibiting 15,000 rupees invested in four per cents. and a cash balance of interest Rs. 900, which had been transferred to the Treasurer's open account.

The account of the English agents was also received for 1837—shewing a balance in hand of £ 32.

£100 had been advanced to complete the payment for the WILSON bust; but as it had been agreed that this was not to be a charge on the Society's public funds, it was determined to renew the private subscription and make up the sum deficient (rupees 700) on the former subscription. A paper was circulated and the greater part of the money at once raised.

* It is somewhat curious that neither this gentleman nor Sir G. STAUNTON allude to the *cause* nor the *manner* of their election in the most remote degree !—ED.

Oriental Publications.

The Secretary read the following letter from Government, with its several enclosures, in reply to the Society's memorial of the 2nd September, 1835.

TO JAMES PRINSEP, Esq.

SIR,

Secretary to the Asiatic Society.

With reference to your letter to this department dated the 21st September 1835, and to the reply dated the 30th of the same month, I am directed by the Honorable the Deputy Governor of Bengal to transmit for the information of the Society the accompanying copy of a letter No. 8, of 1838, from the Honorable the Court of Directors in the public department, dated the 26th March and of its enclosures; and to state that the sum of 500 Company's rupees per month has, from the 18th of June, the date of the receipt of the despatch, been placed at the disposal of the Asiatic Society for employment in the manner indicated by the Honorable Court. The amount will be made payable monthly from the General Treasury on the bills of the Secretary of the Society, countersigned by the President, and duly audited, and at the close of each year an account must be rendered, shewing the manner in which the amount has been expended.

I am, &c.

H. T. PRINSEP,

Fort William, the 20th June, 1838.

Secretary to the Government of Bengal.

Public Department. No. 8, of 1833.

Our Governor of the Presidency of Fort William in Bengal.

PARA. 1. We now reply to your letter in this department dated the 30th September, No. 28, of 1835, in which you forward a memorial from the Asiatic Society of Calcutta, soliciting some pecuniary aid in the expense of publishing standard and useful works in Oriental Literature, that Society having undertaken to complete various works which remained unfinished when the system for the promotion of native education in Bengal was altered.

2. The Society have not applied for any specific sum, but we have received from their agent in Europe, Professor H. H. WILSON two letters (copies of which are herewith forwarded) in which he states that "500 rupees a month will probably suffice in addition to the Society's own funds and the returns which may be expected from the sale of the books."

3. Although the works formerly published may not always have been selected in the most judicious manner, we are still of opinion that the publication of oriental works, and works on instruction in the eastern languages, should not be abandoned; we therefore authorize you to devote a sum not exceeding five hundred rupees a month to the preparation and publication of such works, either through the medium of the Asiatic Society, or any equally appropriate channel, and we shall expect an annual return of the works published and ten copies of each book for distribution in this country.

We also desire that twenty copies of all the works which have been or which may be hereafter published by the Committee of Public Instruction, except the Fatawa Alemgiri, of which forty copies have been received, be forwarded to us by the first convenient opportunity.

We are, &c. (Signed,)

J. R. CARNAC, J. L. LUSHINGTON, H. LINDSAY, R. MILES, JNO. MASTERMANN, JOHN COTTON, P. VANS AGNEW, J. FETTY MUSPRATT, H. SHANK, RUSSELL ELLICE, HENRY WILLOCK, JOHN G. RAVENSHAW, GEORGE LYALL.
London, 28th March, 1838.

TO J. C. MELVILL, Esq.

Financial Secretary to the Honorable the Court of Directors.

SIR,

I have to request that you will submit to the Honorable the Court of Directors the following representation which I beg most respectfully to lay before them on the subject of the discontinuance of the assistance hitherto given by their Bengal Government to the publication of works in the languages of the east.

2. In thus offering myself to the notice of the Honorable Court, I trust I may be allowed to plead in excuse the situation which I hold as Professor of one of the principal languages affected by the measure; my intimate relations when in India with learned natives, my office as agent in Europe of the Asiatic Society of Bengal,

the appointment I filled for several years in Calcutta of Junior Member and Secretary of the Committee of Public Instruction, the devotion I still feel to the service of the Company, and the deep interest with which I must ever regard all that affects the happiness and welfare of the people of India, and the credit and prosperity of their rulers.

3. By an order of the Bengal Government dated the 7th March 1835, different works in Arabic and Sanskrit, some original and some translations from English, which were in course of publication by the Committee of Public Instruction, under the previously obtained sanction of the government have been abruptly stopped, although some of them were on the eve of completion. The labour and expense, bestowed on them would therefore have been entirely thrown away if the Asiatic Society of Bengal had not undertaken at their own cost to finish the printing, of the books that had been commenced, as well as to proceed, should their means admit, with others of a similar description. Such works as had previously been printed either wholly* or in part, by the Education Committee being transferred to the Society. The Society at the same time solicited the government for a pecuniary grant in aid of their own limited resources, and this application not having been complied with, they have memorialized the Honorable the Court of Directors to the same effect. The memorial is I presume under the consideration of the Court.

4. In this arrangement I beg to observe that the Indian Government and the Asiatic Society have proceeded upon the notion that the publications in question are connected with the encouragement of Oriental Literature alone, whilst in fact they were undertaken not so much for the general promotion of oriental studies as in subservience to the advancement of native education. They were designed for class-books and prize-books for the native colleges and schools, and were therefore strictly within the province of the Education Committee. The character in which they are to be contemplated is however immaterial, and as long as they are recognized as deserving the patronage of the government, it is possible that that patronage may be conveniently exercised through the instrumentality of the Asiatic Society of Bengal.

5. It must be quite unnecessary for me, I apprehend, to advocate the claims of Oriental Literature to the protection of the Honorable Court. Considered merely as an object of intellectual research which their connexion with the east so peculiarly enables them to favor, they would have disappointed the natural expectations of all Europe if they had displayed less liberality than that which they have always shewn in fostering oriental study. Independently of this consideration the government of British India has a positive duty to discharge in facilitating the acquirement by its servants of the knowledge indispensable to the due performance of their functions in India, and it has an obvious interest in gratifying its native subjects by patronizing that literature which is a part of their national existence, and which is to them now as it has been for ages, an object of admiration and reverence.

6. The liberality, wisdom and policy, and I may add the justice of encouraging native literature in India, must however, I apprehend, be too obvious for me to occupy the time and attention of the Honorable Court in endeavouring to substantiate them. Even the government of India in reply to the address of the Asiatic Society acknowledges the advantage of applying larger sums than are already so applied to the support of native literature, and grounds its non-compliance with the Society's request "on the financial difficulty which limits within narrow bounds the aid to be so afforded."

7. Considering then the principle as recognized, and that it is admitted that Oriental Literature deserves the special encouragement of the British Government of India, it only remains to be inquired why those funds which have hitherto been available for so desirable a purpose should now be withheld. The order of government of the 7th March puts a stop to the printing of oriental books in order that the funds so applied should be thenceforth employed exclusively "in imparting to the native population a knowledge of English Literature and Science through the medium of the English language." However important the end proposed, its exclusiveness is wholly incompatible with the patronage of native talent, with the public declaration of the government of Bengal, with the acts of former governments under the sanction of the home authorities, and with the express intention of the British Legislature in authorizing the appropriation of a part of the Indian Revenue to the encouragement of the literature and learned natives of the country.

* This is a mistake; the unfinished books only were made over, so that there are two depôts of oriental works, an inconvenience which might now be remedied with advantage, by placing the whole together.

8. That effective and judicious instruction in the English language and in European Science in India is an object of the first importance, formed both the theory and the practice of the Education Committee during the whole period in which I was a member of it, and the present rage for its still wider diffusion is nothing more than the indiscreet prosecution of the principle and plans of the committee to extreme and precipitate consequences. The former committee however anxious to promote a well grounded conversancy with English, did not hold it consistent with justice to alienate for this object, grants that had been made to native institutions for very different purposes, nor did they think it equitable or generous to exclude literary natives from all share whatever of that subsequent bounty which was at least in part awarded "*for the revival of native literature and the encouragement of learned natives.*" But above all, the committee being convinced that no real and permanent impression could be effected on the minds and feelings of the natives of India without their own consent and co-operation, they endeavoured to secure both in whatever measures they adopted for the improvement of the people; and in all their innovations, and they originated many, they were careful to maintain a spirit of considerateness and conciliation. By this line of conduct they new-modelled the course of study in the native colleges, and introduced English classes and established and extended English schools without exciting the slightest indication of jealousy, dissatisfaction or alarm. It was reserved for their successors to arouse the angry remonstrances of the Muhammadans of Calcutta, and to excite the deep though less audibly uttered apprehensions of the Hindus.

9. Whilst then the judicious extension of English instruction unquestionably merits the encouragement of the government of India, it may well be doubted, if it is judicious or just to encourage it exclusively and at the expense of native institutions and native literature. It may be matter of regret that funds sufficiently ample for both objects are not available, but it cannot be equitable or politic to withdraw all support from the older and more strictly national purpose in favour of one of recent date and foreign introduction, especially when there is no urgent necessity for such an alternative. Under the arrangements hitherto adopted both interests were consulted and yet improvement was rapidly progressive. It is very doubtful if the advance that may be made under the change of system will bear any proportion to that which was effected under the first committee of public instruction. No evidence of acceleration has yet been offered. On the contrary, it is certain that the native institutions are languishing under discountenance and neglect, and although the number of English students may possibly have increased, the scale of their attainments has been very much depressed.

10. Under these circumstances then I beg to submit to the wisdom of the Honorable Court the expedience of reverting to the principles and practice of the early Education Committee subject to such modifications only as are unavoidable or desirable. In this case the specific endowments of the Madressa, of the Sanskrit Colleges of Calcutta and Benares and of the mixed colleges of Agra and Delhi, will be held sacred, and will be exclusively appropriated to education in the native languages and literature. The expense of the English classes which have been attached to them will be defrayed from other sources, and the cost of books in the oriental languages with which they have been hitherto supplied from the general fund may then be provided for out of the funds with which they are severally endowed. They will thus contribute to the support of the native press which will be an article of expenditure strictly within the scope of their foundation. To divert their funds to other purposes than those for which they were expressly bestowed, or for English tuition, is likely to produce more evil than good. The command of a few thousand rupees obtained by what the natives will consider an act of spoliation will work no advantage equivalent to the mischief of creating a distrust in the durability of public endowments,—in the inviolability of British faith.

11. As the management of the Oriental Press may not be unfitly exercised by the Asiatic Society of Bengal, and as the Education Committee may be conveniently relieved of the labour, the transfer of this business the Honorable Court may perhaps see reason to confirm; but I am satisfied that they will not consider it expedient to leave the fulfilment of a useful public service to the unassisted resources of a Society depending upon private and fluctuating contributions. The application of the Society will therefore, I venture to hope, receive the favorable consideration of the Honorable Court; and pecuniary aid be authorized if it be not of an extent or nature incompatible with the state of the public finances. I have no authority to suggest any specific amount; and the Society will no doubt be thankful for whatever aid the court may be pleased to sanction; but, judging from the average expenditure of past years, about 6000 rupees a year, or 500 rupees a month, will probably suffice in addition to the Society's own funds, and the returns which may be expected from

the sale of the books, to print by degrees many of the most approved works in the classical and vernacular languages of India, and to remunerate learned natives for their services as authors and editors. It cannot I think be regarded as unreasonable to expect that this small sum may be deducted from the annual grant of a lac of rupees, since it cannot be denied that the act of parliament contemplated in part if not wholly a provision for the encouragement of learned natives and the revival of native literature, terms that can by no possible construction be interpreted as applicable to the introduction of English alone. The trifling abstraction of the sum I have suggested will be thought by all impartial persons much less than native literature, strictly so called, is legally entitled to, but it may be accepted as adequate to the specific purpose for which it is required, and it will satisfy the natives that their interests have not been altogether despised. With regard to the annual appropriation also the deduction will be more nominal than real. Under the former management of the funds of the committee the lac of rupees was never wholly expended, and an accumulation took place which when I left India placed an additional 20,000 rupees per annum at the committee's disposal. This can scarcely have been since appropriated or expended, and a fund should therefore exist from which 6000 rupees a year can be disbursed and yet a lac of rupees and more may be annually laid out upon English tuition if such a disbursement for that purpose be considered expedient.

12. With regard to translations and compilations from English in the native languages, these are so obviously and intimately connected with the actual progress of education, that they will be best left under the superintendence of the Education Committee. If transferred to the charge of the Society however, the expense should be borne by the general fund according to the circumstances of the rules and the resolutions of the Education Committee.

13. There is but one other point upon which I beg briefly to trouble the Court; the scholarships of the native colleges which have been prospectively abolished by the Government order of the 7th of March. If the native endowments are not alienated the chief object of the abolition of the scholarships the diversion of the money, so applied hitherto, to the future extension of English education will no longer be a plea for such a measure—a measure that is a virtual abolition of all native institutions. I can assure the Honorable Court that this question of stipendiary allowances to native students in the government seminaries was very fully discussed by the members of the committee of public instruction upon its first formation, and that they were generally opposed to the principle of paying young men to induce them to accept of gratuitous education. When examined in all its bearings however and with reference to the extreme poverty of the literary classes, the distance from which many of the students came, the desirableness of attracting students from the country to the seats of Government, and their utter want of means of maintaining themselves when away from home, the principles and practice of all the native Governments which invariably combined subsistence and education, and the prejudices of the people, which attach discredit to all but eleemosynary instruction, the committee came to the determination that it was indispensable in the present condition of society in India to continue stipendiary allowances to the scholars at the public institutions; at the same time they limited such allowances to an amount merely adequate to provide for the necessary wants of the student, and they endeavoured to encourage the resort of students who would dispense with the provision. A reference to the rolls of the several native Colleges will shew that the stipends are very moderate and that there are a number of students who receive no pay. The reports of the college committees will also shew what is the real character of these unpaid students, and that from the extreme irregularity of their attendance they reap from it but little benefit: greater punctuality cannot be enforced by any penalty short of dismissal and that it is an award which cannot in common charity be hastily pronounced; the scholars cannot attend, because they must live; part of their time is taken up in obtaining subsistence from the liberality of their countrymen, or in plain words in begging—a practice ill calculated to elevate their moral or intellectual character, but one which is the chief resource of poor scholars in the east, as it was some centuries ago in Europe. As most of these unpaid scholars also attend in the hope of succeeding to vacant scholarships, if the latter were abolished the former would soon disappear. However reasonable therefore the principle of separating maintenance from education it is certainly incapable of being applied to practice in India. The government has been obliged to admit this in the new medical institution, and has granted stipends to the students which are no doubt much more considerable than those which are allowed to the pupils of the Madressa and Sanskrit College. I apprehend too that the scholarships of the Hindi or Anglo-Indian College held by the native students of the English language will be continued, as they most unquestionably ought to be, and the

native inference will be that partiality, not principle, has dictated the difference. But the general principle of this case is rigidly enforced no where ;—assuredly not in this country, where at its Universities of Oxford and Cambridge numerous endowments of scholarships and exhibitions enable young men to follow a course of study which would else be beyond their attainment. Why are the native youth of British India to be denied a similar provision ? They must be ill acquainted with the country who say that they do not need it, and why should talent be precluded from the chance of distinction because its professor is poor in India alone and under a British administration ? I must therefore in the name of the youth of India, Muhammadan or Hindu, most earnestly entreat the court to withhold their sanction from a measure which proposes if not a doubtful yet a very scanty good, which will inflict a severe blow upon the prospects of the rising generation, and will be viewed as ungenerous and unjust by the most respectable and influential classes of the people of India.

I have, &c.

(Signed) H. H. WILSON,

Oxford, 5th March, 1836.

*Boden Professor of Sanskrit in the University of Oxford
and Agent in Europe for the Asiatic Society of Bengal.*

TO J. C. MELVILL, Esq.

SIR,

In the early part of last year I had the honor to address the Hon'ble the Court of Directors on the subject and in support of a memorial which should have reached them about the same time from the Asiatic Society of Bengal. As no reply has been yet received by the Society I beg permission respectfully to recal the correspondence to the recollection of the court, and to express my hope that the memorial of the Asiatic Society may receive their favorable consideration.

The object of the Society's application was to solicit the sanction of the Honorable Court to the grant by the Bengal Government of some pecuniary aid in the expense of publishing standard and useful works in Oriental literature. It will be in the recollection of the Court that upon a change of the members of the Committee of Public Instruction in 1834-35 the Government of Bengal was induced by their representations to resolve that the encouragement formerly granted to native literature should be withdrawn at once, and the funds employed upon that object be appropriated exclusively to instruction in English. Consequent upon this resolution the printing of several works in Arabic and Sanskrit original or translations and of which some were nearly completed, was relinquished, and would in their unfinished state have been worthless, if the Society had not interposed and undertaken their completion, expressing, at the same time, a hope that with reference to the limited funds at their disposal they would be aided with some assistance by the Government. With such aid they proposed not only to finish the books which had been commenced but to proceed with the work and print from time to time the most celebrated compositions in the literature of India. The government in reply admitted the desirableness of the proposal, but pleaded the state of the finances as a reason for declining to comply with the request. The Society consequently appealed to the liberality of the Honorable Court, proceeding in the meanwhile at their own risk and cost with the task which they had undertaken.

The considerations which should induce an enlightened government like that of British India to encourage to a reasonable extent the literature of the East, and preserve it by means of the press from decay have always been fully appreciated by the Court. It is unnecessary therefore to urge them upon its attention. I would only beg permission to observe, that in the communications which have taken place with the Asiatic Societies of Bengal and Great Britain on this subject, it has been mixed up with a question on which it is to be feared an irreconcilable diversity of opinion prevails,—the course that should be followed in the education of the people of India. There is however no very intimate connexion between the two, and the publication of the most esteemed writings of the east for the use as much of Europeans as Asiatics need not in any way interfere with the widest possible dissemination of the English language in India. The duty being transferred to the Asiatic Society will not embarrass the operations of the Committee, and the amount of the pecuniary aid which would enable the Society to proceed with its publications would be too inconsiderable to be a sensible diversion of funds that would be else approprable to the charge of public education. I should hope therefore, that the question of encouragement to the printing of Standard Oriental works to an extent compatible with a due regard to public economy will be considered as not necessarily

involved in that of native education, and will be thought entitled, on its own grounds to the attention of the Honorable Court.

I have, &c.

(Signed) H. H. WILSON,

Agent in England for the Asiatic Society of Bengal.

London, 26th November, 1387.

The President congratulated the Society on the success of their application to the Court, which was evidently attributable to the strong appeals, especially the second, from their agent Professor WILSON. He regretted that in the first address to the Court Prof. WILSON had mixed up the two questions of education and of Oriental Literature which the Society had purposely kept distinct. He was totally at variance with the Professor's arguments in the first, and could even contradict many of his assumptions, but he was glad to see that the impediments to the Court's compliance with the memorial, evidently caused by his mixture of two questions, had been skilfully removed by his second letter: he thought Professor WILSON had done great service to the Society, and he concluded by voting, and it was by acclamation

Resolved, that the thanks of the Asiatic Society be offered to Professor WILSON for having used his best exertions for obtaining a grant from the British Indian Government for the publication of oriental works and works of instruction in the eastern languages through the medium of the Asiatic Society.

The Secretary regretted also on one account that Dr. WILSON's second letter had not been the first sent in, as in that case the boon might have come at least a year earlier, whereas now it might be doubtful whether it could be properly applied to the debt which had accumulated in the interim. He had, as stipulated at first with the Society, conducted the oriental printing as a separate account, and was in advance from his own funds 2000 rupees, and the fourth volume of the Mahābhārata which was nearly completed would put him 4000 more out of pocket. Upon this explanation it was

Proposed by Sir EDWARD RYAN, seconded by the Lord Bishop, and carried *nem. con.*

That the Secretary be authorized to address the Society's acknowledgments to Government for the monthly sum which, under the Honorable Court's sanction, had been placed at its disposal for oriental publications, and to explain what had been done pending the application honte, expressing a hope, with reference to the excess of expenditure incurred, that the date of the grant (left open by the Court's dispatch) may be fixed so as to provide arrears to meet the Secretary's outlay, or to permit the grant in prospective to be applied, partially or wholly in the first instance, to clear off the debt.

Read a letter from Mr. MUIR, proposing to transfer the 1000 rupees lately offered through the School Book Society, as a premium for an essay on the advantages of science, to the Asiatic Society in order to promote the publication of the *Sārira Vidya*, a Sanskrit translation of HOOPER'S Anatomist's Vade Mecum, by MADHU SU'DANA GUPTA.

The Secretary explained that this was one of the unfinished works transferred to the Society; that the author on completion of the translation received 1000 for the manuscript from the committee as previously agreed, he had the option of giving a fair copy, or printing; the pandit preferred the latter, and two-half sheets had been printed off at the time of the suspension order. Finding so much had to be done in re-writing the manuscript which was yet in a crude state, he had abandoned all thoughts of completing this work, much as it would contribute to a knowledge of that most useful science, the structure of the human frame, among the native medical practitioners who are all over the country instructed in Sanskrit alone. On this inquiry however from Mr. MUIR (and it was not the only one) regarding the progress and

chance of completing the work, he had had some conversation with the author, who had expressed his readiness to revise and edit it, with additions from late works, such as QUIN's Anatomy and the Dublin Dissector with which he had become acquainted at the Medical College. He strongly advised the publication of the plates also from PAXTON's or QUIN's work. Supposing the work to contain 600 pages, the cost of printing the text may be rupees 3000; and the plates in wood cuts, say, 1000; and the time occupied in passing through the press would not fall short of two years. The author would prefer a remuneration for correcting the press say at eight annas a page, to receiving a portion of the printed edition. But the whole expense of the work would not much exceed 4000 rupees, out of which Mr. MUIR's donation would cover one-fourth.

Professor O'SHAUGHNESSY objected to the selection of this Vade Mecum for translation, as greatly inferior to other works for teaching the rudiments of anatomy to the natives,—and after some discussion it was

Resolved, that the question of publishing a Sanskrit edition of HOOPER's Vade Mecum be referred to Drs. WALLICH, O'SHAUGHNESSY, EVANS, SPRY and EGERTON, as a Committee, with liberty to add to their number.

The Secretary mentioned other works which he proposed to undertake on the strength of the Government grant, but it was agreed that the list should in the first instance pass through the Committee of papers, to whom was also referred a proposition by Mr. CURNIN, whether it would not be expedient with the 500 rupees per mensem for the Society to establish an oriental press of its own.

Read a letter from Messrs. W. THACKER and Co., forwarding a specimen of a translation of the Alif Leila, by Mr. H. TORRENS, C. S. and soliciting the same degree of patronage as had been accorded in 1836, to the Arabic text.

The first volume of translation, with notes, would be published in the course of August next, and one volume of the Asiatic text was also ready for issue—the price of the English volume would be eight rupees. With reference to the strong hope expressed in the former reply from Government that the Society would be able to provide for the translation of the Macan manuscript by a competent scholar of the presidency, (see vol. V. page 753) it was—

Resolved, that the specimens be submitted to Government, with the Society's confident anticipation that Mr. TORRENS' translation would merit the patronage pledged in the reply of Mr. Secretary Prinsep, dated 2nd Nov. 1836.

Library.

The following books were presented:

By Rāja RA'DHA'KA'NTA DEVA,—the fourth volume of his Sanskrit Lexicon, the *Shabda Kalpa Druma*.

By Mr. CALDECOTT, Astronomer to the rāja of Travancore,—the Trevandrum Almanac for 1838, an astronomical ephemeris compiled and printed at his observatory.

The Madras Journal of Literature and Science,—by Dr. Cole, Editor.

India Review and Journal of Foreign Science and Arts, Edited by FREDERICK CORBYN, Esq. Vols. I. II. Calcutta, 1837-38,—by the Editor.

Capt. JENKINS presented some school-books, the first fruits of the Missionary Press at Sadiya in Assam.

The Meteorological Register for May,—by the Surveyor General.

The following were received from Europe.

An Essay on the Antiquity of Hindu Medicine, &c. by J. F. ROYLE, London, 1837,—from the Author.

The Journal of the Royal Asiatic Society of Great Britain and Ireland, No. 8, December, 1837,—presented by the Royal Asiatic Society.

Transactions of the Geological Society of London, Second Series, Vol. V. part I. 1838, and Proceedings, Vol. II. 1837-38, Nos. 52, 53,—by the Geological Society.

The following from the booksellers.

PRICHARDS' Researches into the Physical History of Mankind, 3rd Edition, Vols. I. II. London, 1836-37.

Lardner's Cabinet Cyclopædia, Biography of Eminent British Statesmen, Vol. IV.

Natural History, Animals in Menageries, Vol. I.

Statistical Committee.

Dr. DUNCAN STEWART, acquainted the Society that he had resigned the Secretarial duties, papers and library of the Statistical Committee into the hands of Dr. SPRY.

Since the death of Sir B. MALKIN and the departure of Mr. WALTERS the Committee had been without a president, and the number of members was reduced to eight. No papers were yet in a state for presentation, but Dr. SPRY hoped to have some interesting documents tabulated in a few months—Dr. STEWART's contingent bill, rupees 234, was passed.

Antiquities.

A letter from H. TORRENS, Esq., Officiating Secretary to Government, announced that orders had been given for the conveyance to the Society's Museum of the inscribed portion of the mutilated *Delhi Lât*.

Captain T. S. BURT's beautiful facsimiles (or ectypes) of the FERÖZ lât, and *Delhi* iron pillar, were exhibited.

[We shall take an early opportunity of mentioning the corrections they produce in former readings.]

A letter from Lieut. POSTANS to the Secretary on his reaching *Girnar*, confirmed the conjectures of the latter as to the reading of the name next to that of PROLEMY in the fourteenth edict,—which was clearly *Antigono* (for ANTIGONUS) and the next name *Mago* (not *Magá*).

Lieut. POSTANS was searching for the fragment of rock, containing the rest of this inscription, which had evidently been blasted off to mend a neighbouring pavement! his labours of copying were nearly completed when he was summoned as interpreter on a distant court martial. There still remains enough of inquiry, planning and exploring to occupy this zealous young officer during a second visit in the approaching cold season, which he hopes to be permitted to accomplish.

PHYSICAL DEPARTMENT.

Tidal Observations.

The following letter from Mr. Secretary PRINSEP, was read, forwarding a dispatch from the Honorable Court of Directors on the subject of the Tides in the Indian Ocean.

To J. PRINSEP, Esq.

Secretary to the Asiatic Society.

SIR,

I am directed by the Honorable the President in Council to transmit to you the accompanying copy of a letter No. 1, of 1838, from the Honorable the Court of Directors in the public department, dated 24th January, with its enclosures, and to inquire what particular stations the managers of the Asiatic Society would deem most expedient at which to make the observations indicated in this correspondence, and whether there is any particular form or period that occurs at which to make the observations with most advantage. His Honor in Council will also feel obliged if the Asiatic Society can intimate to the Government any persons with whom they are in correspondence on scientific subjects, through whom to make the desired observations.

I am, &c.

H. T. PRINSEP,
Secretary to the Government of India.

Council Chamber, the 20th June, 1838.

Public Department. No. 1, of 1838.
Our Governor General of India in Council.

PARA. I. We forward to you copy of a memorandum by the Rev. W. WHEWELL a Vice-President of the Royal Society, from which it appears that great service may be rendered to science by means of tide observations upon the several coasts of the East Indies, and that the knowledge thus obtained would be at the same time a valuable acquisition for the purposes of hydrography and navigation.

2. We transmit in the packet proper forms and instructions for registering the tide observations, and we direct that you issue the necessary orders to the local authorities in India to conduct the observations in accordance with such memorandum and instructions, and to transmit the result periodically to us.

We are, &c.

(Signed),

J. R. CARNAC, J. L. LUSHINGTON, H. LINDSAY, JNO. MASTERMAN, RD. JENKINS, JOHN LOCH, C. MILLS, JOHN COTTON, P. VANS AGNEW, J. PETTY MUSPRATT, H. SHANK, JOHN G. RAVENSHAW, H. ST. G. TUCKER.

London, the 24th January, 1838.

Memorandum respecting Tide Observations. By the Rev. W. WHEWELL, Cambridge.

A great service might be rendered to science by means of Tide Observations made by order of the East India Company upon coasts of their territory, and the knowledge thus obtained would be at the same time a valuable acquisition for the purposes of hydrography and navigation.

There are no good observations of the tides of the Indian Coasts, so far as I am aware, with the exception of about a year's observations made at Singapore by order of the directors, which turned out of extraordinary value and interest*. If the tides were observed for a fortnight at a series of points along the coast, we should be able to trace the progress of the tide-wave in those parts of the ocean, and if observations for a longer period were made at places where there is a marine establishment, good tide tables might be calculated, and other important theoretical and practical results obtained.

Instructions and forms for registering such observations may be had by application to the Hydrographer at the admiralty if desired.

London, December 22nd, 1837.

Second Memorandum.

The tide observations which the Court of Directors has resolved on instituting will not only serve the beneficial purpose of ascertaining the Tide establishments along the coast of India upon a consistent basis with each other, but will also give the most important assistance to those philosophers who are now engaged in the investigation of the theory of the tides.

For the former purpose it will be sufficient if for three or four months simultaneously, in as many places as may be practicable, a register be kept of the times of high and low water by day and night, and of the heights as shewn upon a staff to which the tides rise and fall. The only difficulty in these observations will be the selection of proper places as much as possible sheltered from the external swell of the sea, and to which convenient access may be had at all times for the observer. And, secondly, the accuracy of the watches or clocks employed, which should be duly adjusted to mean time. For the latter and higher purpose, it would be desirable to have a tide gauge constructed and if possible, upon a self-registering principle. The waters should be admitted only through small holes in the bottom of the tube or trunk so as to resist the action of the swell, and yet so as not to be choked by weeds or mud, and the tube should be fixed precisely perpendicular. The float, of cork or hollow copper, should move without friction, and the rod should be so varnished as to prevent any change in its specific gravity for imbibing the water.

Any ingenious workman will find it easy to make this rod carry up and down two small sliding pieces, which shall retain their maximum and minimum positions and thus register the rise and fall.

In fixing this machine it will be of little consequence where the nominal zero is placed, provided its precise level is referred to some known and permanent point on the shore, with which subsequent observations can be compared. The heights however are of secondary importance, the principal object required being the exact periods or times of high and low water, and therefore great attention should be paid to ascertaining the rate of the clock or watch, for which purpose a small transit in-

* These are printed in the As. Res. vol xix.

strument should be erected on equal altitudes of the sun should be daily observed and the equation of time carefully applied.

A groundplan of the adjacent shore should accompany the register, shewing its place. And as the times and heights of the tides are much influenced by the prevailing winds and weather, a table containing a brief method of expressing them is hereto annexed, also a blank form shewing the mode in which the observations should be registered, and it is strongly recommended that they should be entered the moment they are made, so as to avoid any reliance on the memory.

For the more elaborate observations, a few stations will be sufficient, and probably the following places will afford eligible spots for planting the gauges.

Some port in the Gulf of *Cutch*:—*Bombay*:—some port near *Cape Comorin*:—some port near the head of the Bay of *Bengal*:—some port on the Coast of *Ava*:—*Prince of Wales Island*:—*Singapore*:—*Macao*. And it would also be very desirable to have a station in the Red Sea, and another in the Gulf of *Persia*. These Registers should be continued for at least fifteen months, whereas 3 or 4 months will be a sufficient period for the slighter observations first described, but then their places cannot be too much multiplied, and perhaps it would be advisable to repeat them during the opposite monsoon.

(Signed)

F. B.

2nd February, 1833.

FORM OF OBSERVATIONS.

Register of Tides, observed at _____ in the month of _____ 183 .

Date.	High Water.	Low Water.	Range.	Wind.	Turn of Stream.*	Observer.
	Time—Height.	Time—Height.		Direction—Force.	Flood—Ebb.	
	h. m. h. m.	h. m. h. m.			h. m. h. m.	

Figures to denote the Force of the Wind.

- | | | |
|----|----------------------------|---|
| 0 | Calm. | |
| 1 | Light air, | Or just sufficient to give steerage way. |
| 2 | Light breeze, | Or, that in which a well conditioned man of war with all sail set, and clean full, would go in smooth water from, |
| 3 | Gentle breeze, | 1 to 2 knots. |
| 4 | Moderate breeze, | 3 to 4 knots. |
| 5 | Fresh breeze, | 5 to 6 knots. |
| 6 | Strong breeze, | Royals, &c. |
| 7 | Moderate gale, | Single-reefed topsails and topgallant sails. |
| 8 | Fresh gale, | Or, that to which she could just carry in chase full and by, |
| 9 | Strong gale, | Double-reefed topsails, jib, &c. |
| | | Triple-reefed topsails, &c. |
| | | Close-reefed topsails and courses. |
| 10 | Whole gale, | Or, that with which she could scarcely bear close-reefed main-topsail and reefed foresail. |
| 11 | Storm, | Or, that which would reduce her to storm-staysails. |
| 12 | Hurricane, | Or, that which no canvas could withstand. |

If the above mode of expression were adopted, the state of the wind might be regularly marked, every hour, in a narrow column on the log-board.

Letters to denote the state of the Weather.

- b—Blue sky; whether with clear or hazy atmosphere.
 c—Cloudy; hut detached opening clouds.
 d—Drizzling rain.
 f—Foggy f thick fog.
 g—Gloomy dark weather.

* By the turn of the stream is not meant the turn of the inshore tide, but the turn of the flood and ebb streams, when off shore or in the anchoring roads. This may be perceived from the tending of the vessels at anchor or their buoys in calm weather. If there are neither vessels nor buoys, a small substitute might easily be secured in a proper place for the purpose.

† If several persons have been employed, put their initials in this column, and the names at length in next page.

h—Hail.

l—Lightning.

m—Misty hazy atmosphere.

o—Overcast; the whole sky being covered with an impervious cloud.

p—Passing temporary showers.

q—Squally.

r—Rain, continued rain.

s—Snow.

t—Thunder.

u—Ugly threatening appearance of the weather.

v—Visibility of distant objects, whether the sky be cloudy or not.

w—Wet dew.

A dot under any letter, indicates an extraordinary degree.

By the combination of these letters, all the ordinary phenomena of the weather may be recorded with facility and brevity. Examples: *bcm*, blue sky, with detached opening clouds, and a hazy atmosphere; *gv*, gloomy dark weather, but distant objects remarkably visible; *q. p d l t*, very hard squalls, with passing showers of drizzle, and accompanied by lightning with very heavy thunder.

F. B.

The Secretary explained that he had in June last, in communication with Lord AUCKLAND as Patron of the Society, addressed a circular to members and to public authorities on the coasts of *India, Ceylon, Mauritius, Java, &c.*, to which returns were now daily arriving. The following report-progress contained all the information he was yet able to offer.

“Lieut. SIDMONS, Engineers, immediately undertook to make the observations at *Chittagong* for July and October, (both of which were printed in the Journal.) Those for January, which he had intended also to take in the *Tek Nauf*, he discontinued on finding that Mr. ELSON the Harbour Master had been directed to do the same thing by the Marine Board, and that officer possessed naturally the means of doing it more effectually than himself.

He reported that “there are no individuals resident on the coast between *Chittagong* and *Akyab*, capable of taking observations now: that the custom house choki has been done away with at COXE’s hazar, near *Ramoo*.”

From *Ramri* and *Akyab*, no return has been yet received, but Lieut. PHAYRE and Lieut. MARTIN of the Engineers, will if opportunity is afforded, collect the requisite information at these important points.

From *Maulmain* (as stated at the last meeting), Mr. Commissioner BLUNDELL has returned observations of the tides near *Amherst Town* taken by Captain CORBIN from the 8th to the 15th of November, 1837, and a second series from the 26th of December to the 1st February, 1838. Also a register kept by Captain McLEOD, off the wharf at *Mergui*, from the 3rd October to the 2nd November, 1837, and from the 15th January to the 1st February: and a second series taken on *King’s Island* in a more open situation from the 31st December to the 1st February.

All of the latter are forwarded both as observed and as corrected for time; for the principal difficulty consists in the providing native observers with the means of taking the time correctly. Captain McLEOD devoted one watch to the object, noting its errors from time to time by his own regulated timepiece.

Mr. W. T. LEWIS of *Malacca*, wrote: “I shall have much pleasure in attending to your wishes regarding the observations of the tides, but as I should like to do it properly I must have a little more time to attend to it; my living in the country is not convenient for it but I propose to arrange matters so as to have it done correctly.”

From *Singapore*, Capt. SCOTT wrote me his views in considerable detail. One year’s observations at this port were published in the Society’s Researches: they are alluded to in Professor WHEWELL’s note, as very valuable.

Capt. SCOTT had also forwarded on my letter to *Batavia*, whence I received a polite reply from the Secretary to the Literary Society, who stated that the circular would be translated into Dutch, and printed for circulation to competent observers all round the coast of *Java*. Meantime he forwarded a series of observations made in *Batavia* roads during the years 1835 and 1836.

Pursuing now the coast of *India* proper, Mr. C. B. GREENLAW, Secretary of the Marine Board has placed in my hands a very complete series of daily observations for 1834 kept at *Balasore* and at its seaward point *Bulramghurry* by the late master attendant Mr. ALFRED BOND.

In July, 1837, the Marine Board directed Mr. SMITH in charge of the light-house at *False Point* to keep a register of the tides; which has now been placed at my dis-

posals; it commences with the 15th July, and is brought up to the end of March, 1838.

At *Madras* the circular were sent by Dr. BANNISTER to the proper quarters, and Mr. TAYLOR the astronomer was consulted on the subject. It was also reprinted in Dr. COLE's Journal. There was stated to be "a very serious difficulty in taking observations of the sort with precision in such a surf as that off *Madras* without going to considerable expense. Other points of the coast at the entrance of large rivers might afford more facilities, and the master attendant, Capt. DALRYMPLE, would take advantage of these should this be the case, for he felt a great interest in the business."

From *Pondicherry*, I received through M. BÉDIER, a scheme of operations planned by the marine superintendent of that port to obtain results that might be suited to the rigid investigation of the tidal wave theory, but the expense of conducting them on such a scale was so large that the Governor of *Pondicherry* fortunately made a reference before sanctioning their commencement. In reply I expressed my opinion that simpler and cheaper means would suffice to obtain the general facts of the time of the ebb and flow, and of high and low water, even if it were impossible to measure the rise and fall with great accuracy. I have hitherto no further information from this quarter.

By Sir R. W. HORTON, Governor of *Ceylon* the investigation was taken up vigorously, and I have just received from the Honorable Mr. ANSTRUTHER Colonial Secretary, the following returns:—

Trincomalee registers kept by the master attendant for January, April, July, and October, 1836, and from the 24th November to the 2nd December, 1837, the greatest known tide at that place.

At *Jaffna*, *Putlam*, and *Colombo*, attempts had hitherto failed, but the master attendant Mr. J. STEWART at the latter place had constructed a reservoir in the new wharf which he expected would give satisfactory results. This was realized in March, April, May, 1838, for which a table is sent.

From *Galle*, Mr. TWYNAM, master attendant, furnished a continuous register from 16th October, 1837, to 15th April, 1838.

At *Manar*, Mr. WEBSTER reported his inability to make the requisite observations.

From *Bombay*, Mr. WATHEN, the chief secretary to Government replied on the 11th July: that he had, "done the needful with your circulars and will send some up to Captain HENWELL and officers of the Indian Navy in the Persian Gulf, as also to the Red Sea. Sir CHARLES MALCOLM had taken possession of some, in order to carry the object into more complete effect.

At the *Mauritius*, M. JULES DESJARDINS informed me that registers of the tides had been regularly taken, and transmitted home direct to Professor WHEWELL.

From *Bourbon*, M. BÉDIER kindly undertook to procure observations and I have no doubt I shall receive them in due time.

The year being not yet concluded it is too soon to expect returns from distant stations, but I have little doubt that the object has been taken up zealously in many places on the coast of India besides those I have mentioned, and that the results will soon be flowing in. Meanwhile I propose printing the present letter from the Honorable Court with its enclosures, and the form of register, and circulating them to the same parties as were before addressed, adding *China* and *Manilla* (as we have now a member at the latter place) to the list. It may be also desirable to obtain the leave of Government to authorize each party undertaking the job at the principal points to spend as far as some specific sum, say 100 rupees, in the preparation of gauges, &c. and the wages of an observer."

Resolved, that the above report be communicated to Government, and the further measures recommended for adoption.

Geology.

Specimens of coal from various sites near the Indus, discovered through Captain BURNES' emissaries were deposited by the Secretary, together with the report of the Coal Committee.

Also, specimens of the rich mine of bituminous coal, lately discovered by Dr. HELFER, in the Tenasserim province, and a copy of his report.

And the copper pyrites of *Kemaon* sent down for examination by Captain DRUMMOND.

An account of the geology of the vale of *Koh-i-Dáman*, and the *Hindu Kush* mountains by Dr. LOWN attached to Captain BURNES' Mission, was communicated by Government.

[This interesting paper is printed in the present number.]

Natural History Museum.

Twenty-five highly preserved and well mounted specimens of birds from the *Cape of Good Hope*, were presented by Mr. McFARLAN, on the part of Mr. J. F. CATHCART, C. S.

Such as had been identified by the Curator were as follows:

- Crested Grebe—*Podiceps Cristatus*, 2 sp.
 Brahmny Duck—*Tadorna Rutila*.
 Purple Porphyrio—*Porphyrio Erythropus*.
 White-eared Bustard—*Otis Afra*.
 Common Snipe—*Gallinago Media*.
 Painted Snipe—*Rhynchæa Capensis*, male and female.
 Collared Turtle Dove—*Turtur Risorius*, male and female.
 Ditto ditto, var. or male and female immature birds.
 ——— White fronted ground Dove—*Peristera Larvata*.
 African Teal?—*Fuligula Nyroca*? an obscure species.
 Common Teal—*Querquedula Crecca*, var.
 Common Curlew—*Numenius Arquatus*, identical with a specimen in the museum from China.
 Accipiter ———?—Toormootee of the natives.
 ——— Grouse—*Lagopus*.
 ——— *Turnix Hemipodius pugnax*?
 Noisy Francolin—*Francolinus Clamatus*, male and female.
 Cape Francolin—*Francolinus Capensis*, male and female.
 African Francolin—*Francolinus Africanus*, or Pearled Partridge.
 ———? *Francolin*—*Francolinus* ———?

Two skins of the blue-bellied Lorikeet, *Trichoglossus Swainsonii* or Australian Lory from *New Holland*, presented by W. CRACROFT, Esq.

Only one has been stuffed and mounted for the museum, the other being in too mutilated a state to admit of being preserved.

An adult female of the *Moschus Javanicus* or Napu musk deer (RAFFLES), known to English residents by the common appellation of "Mouse Deer," presented by J. BELL, Esq.

It was sent in a recent state, (the animal having been dead only a few hours,) with a request from Mr. BELL that it might be preserved and set up for the Society's museum, which has accordingly been done.

This singular little animal agrees in some respects with the true musks, but as it again differs from them in other very essential particulars it might more properly be formed into a sub-division; the discrepancies observable being sufficient in themselves to warrant a separation from the genus *Moschus* to which it is now referred.

The dried and inflated stomach of the above Deer.

The principal object of this preparation is to show on a small scale, the form and arrangement of the compound or complicated stomach of one of the divisions of the *Ruminantia*, and also the large capacity of the organ, compared to the diminutive size of the animal.

A collection of rare and elegant fishes, from off *Judda*, presented by Captain HILL, of the *Ernaad*.

Major GREGORY, presented a specimen of caterpillar from *Sydney*, which had the appearance of being impaled on a twig.

The following account in the Entomological Society's Proceedings for December, 1837, may perhaps apply to the same insect.

"Mr. EVANS exhibited a drawing and figure of the New Zealand caterpillar, infested by a slender fungus nearly six inches long, and which is much sought after in that island, not only as a natural curiosity, but on account of the effects resulting from it like cantharides when taken internally."

A note from Dr. PEARSON explained an easy method of cleaning skeletons, lately resorted to by himself in the case of a camel.

Finding the wooden case in which he had placed the bones to soak very leaky, he sunk it in the *Gumti* river, with proper cordage to secure it:—when taken up after a time the bones were found perfectly cleaned.

Meteorological Register, kept at the Assay Office, Calcutta, for the Month of June, 1888.

Day of the Month.	Observations at 10 A. M.							Calculated Humidity.		Observations at 4 P. M.							Calculated Humidity.		Water.		Rain.	Wind.			Weather.	
	Old Stand.	New Stand.	Barometer at 32°.	Old Stand.	New Stand.	Thermometer in air.	Depression of wet-bulb.	Do. by Lees.	Hair Hygrometer.	Thermometer in air.	Depression of wet-bulb.	Do. by Lees.	Hair Hygrometer.	Centesimal tension of vapour by wet-bulb.	Do. by hair hygrometer.	Ditto by dew-point.	River.	Well.				Force 10 A. M.	10 A. M.	4 P. M.	Forenoon.	Afternoon.
1	29.611	29.563	30.5	7.9	7.9	76.0	68	76	93	29.453	29.306	95.6	11.9	11.3	71.3	84	57	65	87.2	80.9	0.40	2	S. W.	S. e.	cum. hazy.	cl. threat.
2	570	570	183	8.9	8.9	76.5	90	65	67	443	381	93.4	6.8	7.7	78.6	94	67	76	87.2	80.9	0.40	3	S. e.	S. e.	do.	haze.
3	540	540	187	10.0	10.0	76.5	84	60	66	440	377	93.8	13.2	11.7	74.2	94	66	63	80.2	82.0		3	S. e.	S. e.	hazy.	do. clearer.
4	536	536	198	7.6	7.6	77.0	90	70	65	417	377	93.8	8.9	8.1	75.0	88	73	74	80.2	82.0		6	S. e.	S. e.	do. strat.	do. cloudy.
5	518	518	190	6.5	6.5	78.0	91	75	80	419	373	91.7	7.6	6.7	77.0	90	73	78	80.2	82.0		6	S. e.	S. e.	rain.	do.
6	540	540	180	5.4	5.4	78.0	91	75	80	419	373	91.7	7.6	6.7	77.0	90	73	78	80.2	82.0		6	S. e.	S. e.	cl. nimbi.	do. nimbi.
7	561	561	192	6.5	6.5	78.3	89	74	76	431	379	93.4	9.3	8.0	75.0	83	63	68	80.0	80.0	0.93	4	S. e.	S. e.	overcast.	cumuli.
8	561	561	192	6.5	6.5	78.3	89	74	76	431	379	93.4	9.3	8.0	75.0	83	63	68	80.0	80.0		4	S. e.	S. e.	cl. haze.	haze.
9	509	509	185	5.7	5.7	79.2	91	77	80	402	351	93.2	10.0	9.5	76.8	81	63	61	87.0	87.0		3	S. e.	S. e.	hazy.	do. cl. fine.
10	484	484	190	7.6	7.6	78.0	88	70	74	415	344	95.3	9.8	6.0	79.2	84	65	65	87.4	87.4		3	S. e.	S. e.	do.	do.
11	495	495	182	5.9	5.9	79.5	91	77	80	425	377	96.1	12.0	12.0	76.0	79	57	57	87.4	87.4		2	S. W.	S. W.	do. strat.	do. strat.
12	532	532	191	8.6	8.6	77.5	86	72	66	415	363	98.5	13.3	14.2	75.2	77	85	84	87.4	87.4		2	S. W.	S. W.	cum. cir.	cl. nimbi.
13	516	516	194	7.1	7.1	77.5	87	72	67	414	371	85.3	3.6	5.6	79.4	91	85	84	87.4	87.4	0.88	1	S. e.	S. e.	cumuli.	cum. cir.
14	490	490	189	4.7	4.7	80.0	87	80	82	455	340	90.9	4.2	4.0	80.5	94	82	86	80.0	80.0	0.08	2	S. e.	S. e.	do.	do.
15	536	536	194	6.0	6.0	78.0	88	72	67	414	371	85.3	3.6	5.6	79.4	91	85	84	87.4	87.4	0.36	2	S. e.	S. e.	overcast.	rain.
16	481	481	188	6.5	6.5	78.4	90	75	74	357	316	90.5	7.1	6.1	77.5	87	72	72	87.4	87.4	0.22	3	S. e.	S. e.	do. h. r. a. nt.	cl. rain.
17	465	465	186	5.7	5.7	78.4	90	85	78	357	316	90.5	7.1	6.1	77.5	87	72	72	87.4	87.4	0.23	3	S. e.	S. e.	do. h. r. a. nt.	cl. rain.
18	490	490	184	3.2	3.2	79.4	96	90	84	360	300	84.2	2.4	2.5	80.0	97	90	95	85.7	85.7	0.37	2	S. e.	S. e.	cum. strat.	do.
19	493	493	183	2.3	2.3	78.2	97	94	95	417	365	84.0	1.4	2.5	80.0	97	95	95	85.7	85.7	1.20	4	S. e.	S. e.	cum. strat.	do.
20	498	498	183	2.5	2.5	79.2	98	90	91	417	365	84.0	1.4	2.5	80.0	97	95	95	85.7	85.7		4	S. e.	S. e.	do.	do.
21	497	497	183	2.5	2.5	79.2	98	90	91	417	365	84.0	1.4	2.5	80.0	97	95	95	85.7	85.7		4	S. e.	S. e.	do.	do.
22	538	538	190	3.2	3.2	78.5	95	85	89	453	417	86.1	2.3	2.6	79.2	97	90	93	85.7	85.7	1.75	7	S. W.	S. W.	do.	do.
23	538	538	190	3.2	3.2	78.5	95	85	89	453	417	86.1	2.3	2.6	79.2	97	90	93	85.7	85.7	1.29	5	S. W.	S. W.	do.	do.
24	538	538	190	3.2	3.2	78.5	95	85	89	453	417	86.1	2.3	2.6	79.2	97	90	93	85.7	85.7	1.75	5	S. W.	S. W.	do.	do.
25	532	532	192	3.4	3.4	77.5	97	85	93	462	440	87.3	3.9	2.6	79.5	94	84	86	85.7	85.7	0.55	4	S. e.	S. e.	cum. fine.	rain.
26	536	536	192	3.4	3.4	78.1	94	85	86	448	408	89.5	2.1	3.0	77.0	94	80	78	85.7	85.7	0.25	4	S. e.	S. e.	cumuli.	do.
27	536	536	192	3.4	3.4	78.1	94	85	86	448	408	89.5	2.1	3.0	77.0	94	80	78	85.7	85.7	0.30	1	S. e.	S. e.	cl. nimbi.	shy. nimbi.
28	516	516	187	3.1	3.1	78.7	93	86	82	437	398	92.1	3.6	6.9	77.5	90	76	67	85.7	85.7	0.75	1	S. e.	S. e.	cum. strat.	shy. nimbi.
29	563	563	190	2.8	2.8	78.0	93	88	84	477	429	90.5	3.6	6.9	77.5	90	76	67	85.7	85.7	0.04	2	S. e.	S. e.	cum. strat.	c. c. s. & nb.
30	576	576	190	4.1	4.1	77.5	91	82	75	485	446	89.5	3.0	6.4	76.3	89	76	71	85.7	85.7		1	S. e.	S. e.	cumuli.	do.
Mean,	29.522	29.465	87.8	5.2	5.2	78.3	91.6	78	81	76	20.133	29.366	89.7	6.1	6.0	77.8	90.0	76.0	87.6	89.9	10.03				Seasonable.	





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